PER/BX/9401/.C36

NOV 21 1989 REDEEMER COLLEGE LIBRARY

LIBRARY REDEEMER COLLEGE
ANCASTER, ON
Dec 89
L9G 3N6

JU 17 '90
JU 20 '90
JU 25 '90

Calvinist Contact

An independent Christian weekly

November 17, 1989 / 45th year of publication / No. 2188

Bishops strike committee to study sex abuse

Paul De Groot

OTTAWA — Canadian Catholic bishops have decided to establish a committee of bishops, medical experts and others to study the issue of sexual abuse by priests.

The committee will develop national guidelines for dealing with sexual abuse cases in the church's 73 Canadian dioceses.

Archbishop James Hayes of Halifax said at a press conference that the study would be the most comprehensive ever conducted, "to gather information from every possible source, to get to the root of the problem."

Because most cases of sexual abuse occurred some time ago (in some cases as long as 25 years ago) it is important that the church try to identify factors which cause sexual abuse, said the Canadian Conference of Catholic Bishops' new president, Bishop Robert Lebel of Valleyfield.

"We want to go further than guidelines in this investigation, so we can determine what are the causes, and we can prevent these situations in the future."

The bishops said the *scandal* over sexual abuse will be good for the church in the long run.

"Nobody talked about this in the past. It was an area covered up with total silence," Hayes said.

The public discussion now taking place, however painful, is like "an abscess which has now been opened," Hayes said at the close of the bishops' annual meeting here.

Hayes said no bishop has indicated that he knew about problems and failed to act on them. Nevertheless, the scandal has shaken all of them.

"If you think we are not sorry, not suffering, or that we think this is something you can walk away from, you are mistaken," Hayes said.

See **COMMITTEE** — p. 2

Thinkbit

We are afraid of the dispossessed and the powerless, for we would rather be possessed by our possessions.

Mike Yaconelli

Jordanian female parliamentary candidate on trial for 'apostasy'

Marian Van Til

AMMAN, Jordan — In an unprecedented legal battle, a Jordanian religious court is being asked to punish a woman for "apostasy," the *Christian Science Monitor* reports (Nov. 2-8 issue).

Toujan Faisal is one of Jordan's most outspoken women's rights activists and a parliamentary candidate.

Though there are no laws in Jordan dealing with apostasy, two fundamentalist Muslims have asked the court to punish Faisal, declaring her "incompetent, dissolving her marriage, and granting immunity to anyone who sheds her blood," reports the *Monitor's* George D. Moffett III.

The conflict began when Faisal, in a Sept. 21 newspaper article in an Arab daily, stated that critics of women's rights misinterpret the Koran. The article bore the headline: "They curse us and we elect them."

In Muslim countries, women are barely second-class citizens by Western standards. A widely accepted interpretation of the Koran says that "the ability of women to pray and fast, and therefore to be as devout as men, is hindered by biological function," reports Moffett.

Many Muslims also believe women are intellectually inferior to men, making women "unsuitable" to run for parliament. Faisal was one of 12 women among 650 candidates competing for 80

See **RELIGION** — p. 2

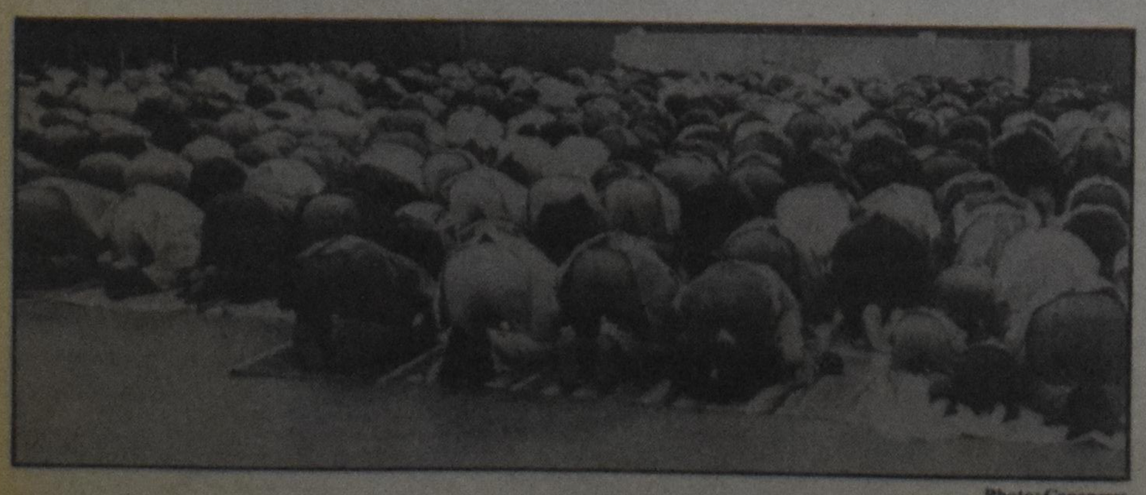


Photo: Canapress

Where are the women? "A widely accepted interpretation of the Koran says that 'the ability of women to pray and fast, and therefore be as devout as men, is hindered by biological function.'"

Niagara farmer and well drill are on their way to Nigeria

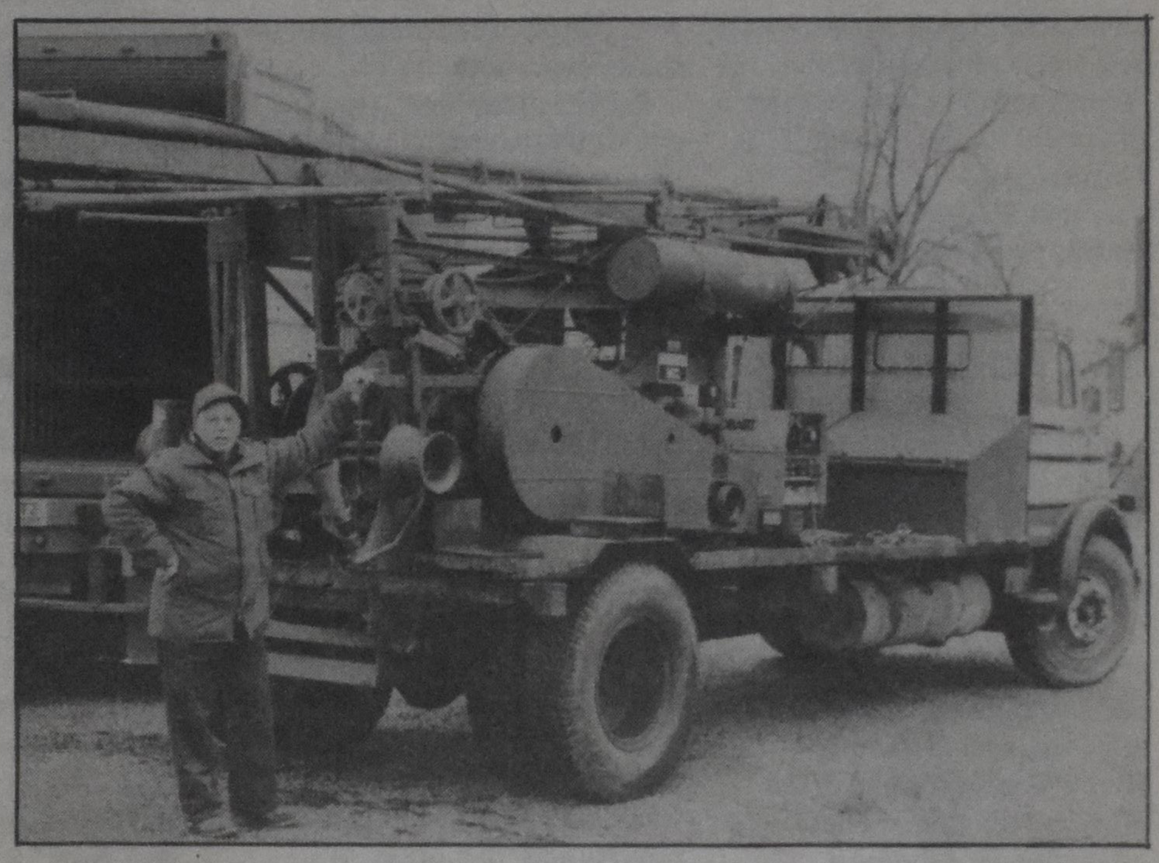


Photo: Bert Witvoet

The drilling equipment will be separated from the flatbed of the truck and both will be shipped in the container on the truck behind Lammert Hunse.

Bert Witvoet

ST. CATHARINES, Ont. — When fruit grower and chicken farmer Lammert Hunse undertakes a volunteer project, you can be sure it gets done and done well. This year Hunse has put together a giant well driller and truck to go with it for the Christian Reformed mission field in Nigeria.

It took him two years to complete the project, and this month the package of truck and drill is being shipped by container to its destination. Hunse himself will leave for Nigeria on November 24 and hopes to be in Lagos when the ship arrives during the first week of December. He will then spend three months in the Kanbari region in the north of Nigeria to actually drill wells for the local people there.

He has lost count of the many times that he has spent Canadian winter months in Nigeria to help out with an agricultural project such as raising poultry and pigs or with digging wells. He has been there at least 12 times, he says.

Water comes first

Clean drinking water is even more important than building hospitals, Hunse has been told by Nigerian doctors, because it prevents disease. In the Kanbari region, as in many other regions of Africa, women walk up to four or five kilometres to reach a good water source. They leave in the morning and return at noon, water jugs precariously balanced on their heads. On the way home, they will have been asked several times for a sip of water by the people they meet.

In the case of the Kanbari women, clay jugs are carried on the shoulder, says Hunse. It's a matter of cultural pride for the fiercely independent Kanbari people that they do not carry their water the way the other tribes do.

Since clean drinking water is such a scarce commodity in northern Nigeria, people will drink ditch water or any kind of water that seeps from the ground. This means that they are infested with parasites. As a result, many children die and hospitals deal with diseases that could have been prevented had people been able to drink clean water only.

It's not enough to provide occasional clean water, says Hunse. Once people start drinking clean water, they become even more susceptible to disease should they return to drinking dirty water. "What they need is a cup of continuous clean water."

A good machine

The well driller that Hunse has bought can do the job. Surveys have indicated that water can be reached at anywhere between 70 to 300 feet in the Kanbari region. Of course, one is never certain about there being water in any given spot. Hunse has tried out his drill in the Niagara region on eight practice wells. Each time he struck water. He hopes to be equally successful in Nigeria.

The cost of the drill, the truck and the supplies that go with the project has come to $80,000 (Each of the 10 pumps — manufactured in Brantford, Ont. — that will be installed on a well, costs $1,000). The money has been provided by Christian Reformed World Missions in Burlington, Ont. The drill itself, second-hand but hardly used, Hunse was able to find in the Niagara region. It is a percussion type, slower than the rotary type but costing one-tenth as much. It can be operated by two people, one, a non-skilled assistant.

The carbon-tipped drill bit, which weighs 1,600 lbs., is attached to a long boom which is lifted and dropped from the tall mast of the diesel-driven machine. Each time it drops, it pulverizes the ground or hard rock, allowing a six-inch pipe to be pushed deeper into the ground. The pipe comes

See **SOCIAL** — p. 2

In this issue:

Butterflies: delicate creatures worthy of celebration . . . . . pp. 10-11
Adrian Guldemond continues his analysis of religion in the public school . . . . . p. 12
Does lack of physical healing mean there's a lack of faith?
See Q & A . . . . . p. 15

Committee to study sex abuse

... continued from page 1.

The new guidelines will stress reporting suspected cases of sexual abuse to the proper government authorities "exactly and immediately," said Hayes.

The guidelines will also emphasize "long-range prevention, follow-up for victims and their families, and treatment for the abusers," Hayes said.

About 30 Catholic priests and lay people who work in Catholic institutions have been charged in the last two years with sexual abuse. About half of those cases involve priests or members of religious orders in Newfoundland.

Hayes emphasized that "the formation of the committee won't do anything to correct the damage, nothing."

But the committee's study could give the church "a clear idea of where our problems are," and have a dramatic impact on the church, Hayes said.

"If the committee carries out the mandate that I heard the bishops talking about this morning, you won't recognize the face of the church," Hayes said.

No deadline has been set for the conclusion of the committee's work, said Hayes. The committee itself will not be formed until the bishop's executive committee meets later this month to discuss it.

The bishops said they were willing to permit priests who were sexual abusers to continue functioning in the church following treatment.

But they would be put in positions where they could not endanger anyone. Kicking them out of the church completely would not be wise, Hayes said. Keeping them in the church and providing them with employment will ensure that they are observed and supervised, he said.

The church considers its priests like members of a family, Hayes added.

"In a family, even if someone commits a serious crime you can't say this man is not my father, or this woman is not my mother."

The bishops said the church should continue to study the value of celibacy, but there is no evidence that it is connected to sexual abuse. Most sexual abusers are married, noted John Loftus, a priest who heads the Southdown Institute in Ontario. The institute treats priests and other church workers in emotional or spiritual distress.

Loftus said that in a few cases, celibacy may have been a contributing factor to sexual abuse, because of the "loneliness and isolation" of priests who live alone, without families or the company of other priests.

"We need to look more concretely at the demands of a celibate lifestyle."

In addition, high levels of stress may sometimes cause people to "cross the line in terms of acting out" sexual problems which might not otherwise have surfaced.

Loftus emphasized that, seen broadly, sexual abuse is a symptom of a much larger problem: the inability of many people in modern society to deal with their sexuality.

He said there is no scientific evidence so far that priests are more or less likely to molest children than others in society.

Loftus, who spoke to the bishops about sexual abuse Friday, said he was impressed by the discussion.

"There was a lot of compassion, and a sense of hurt."

Social benefits

... continued from page 1.

in 10-ft. sections which are welded together as it sinks into the ground. The loose debris has to be sucked out of the pipe from time to time.

Once water has been reached and all debris has been removed, a hand pump is attached to the top end of the pipe, and the villagers have access to one of the most precious resources for a healthy life — clear and clean drinking water.

The people of Kanbari, including the four missionary families that CR World Missions has planted there, are anxiously awaiting the arrival of Lammert Hunse and his miracle-working drill and pumps. The outfit was bought almost a year ago, but it took that long for Hunse to get duty-free status from the Nigerian government. As far as an import license is concerned, "We're winging it," says Hunse.

Hunse sees future wells as not only providing clean water to the communities they serve, but as having social implications too. The wells mean young people may not feel the need to go to the cities where they may get lost in poverty and corruption. More people will have children to look after them in their old age. A good well answers to the values of a Nigerian family and tribe.

Villagers will be asked to help pay for the cost of a well and to help maintain it, says Hunse. This is important if they are to feel responsibility and ownership. Nigerian villages can also get help from Canada and the Netherlands to help pay for well supplies.

Religion exploited

... continued from page 1.

parliamentary seats in Jordan's lower House. Women were allowed to vote only in 1974; this is the first time women have stood for parliamentary seats.

Moffett quotes Faisal as saying, "I draw on Islamic laws to defend women's rights; this is why they [the fundamentalists] have launched their campaign against me. They felt threatened in their own domain."

Faisal and her compatriots are seeking to ease Jordanian laws and attitudes regarding women's rights in the workplace, divorce, inheritances, child custody and travel.

The fundamentalists who oppose Faisal seem to see this apostasy case as a means of keeping Jordan "intact, conservative, and not so liberal as Western societies," says a former cabinet minister. But many other Jordanians are embarrassed by the case.

King Hussein is reportedly upset by these events and has warned against those "who exploit religion for political designs." He urged Jordanians "never to condone the paralyzation of the potential of half the society or be lenient with the supercilious attitude toward our mothers, daughters and sisters," reports Moffett.

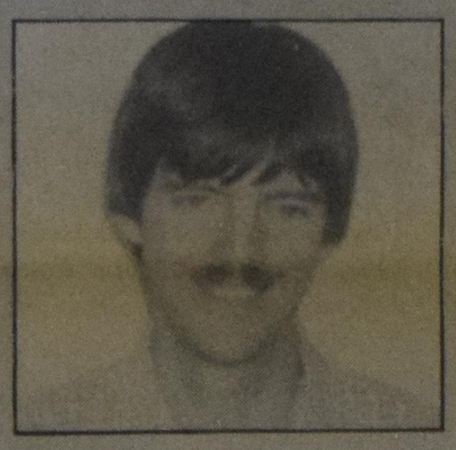
A Western source in Amman observes that conservative forces are not just worried about Faisal. "It's an effort to draw a line to keep secularizing pressures from going too far, too fast." The plaintiffs in the case are not even willing to allow Faisal the opportunity to "repent," a right normally granted Muslims charged with apostasy.

The trial raises the issue of whether *sharia* courts (Islamic law courts) which normally deal with family matters should make judgments on apostasy — and just how Islam relates to the politics of countries which are predominantly Muslim.

Order your Christmas gift subscription now!

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Apartheid

Prime Minister Mulroney has received heavy criticism from the Canadian press on many issues, but our journalists unanimously sing his praises on one score: apartheid. "He may have his problems at home," they say, "but he has demonstrated his capability for becoming a major player on the world stage." They respect him for his ability to stand up to Britain's Margaret Thatcher, and for his negotiation skills that enable him to pull world leaders together behind tough-sounding statements.

Most of all, the press respects Mulroney's international influence against South Africa because the press loves to hate apartheid. It's difficult to argue with them. Such institutionalized racism is utterly abominable, and especially hard to swallow in the Reformed community, for the perpetrators of this evil have tried to claim that it is based on Reformed and biblical principles.

While acknowledging that apartheid is indefensible, I believe that the great Canadian love affair with hating it needs some scrutinizing. Living on a globe that is saturated with human rights abuses and atrocities, why is so much critical attention focused on one nation 12,000 kilometres away?

Apartheid merits special attention because it is a sin against the modern secular god of toleration. "You let me do my thing, and I'll let you do yours," declares this doctrine, "so that each of us can pursue our happiness as we see fit. You don't tell me how to live my life and I won't interfere with yours, and as long as we don't step on each other's toes we can live as we please." When such toleration is god, the notion that one race dictates severe limits to other races' pursuit of happiness is anathema. Consequently, South Africa must be excommunicated from the world community.

But this religious struggle is actually much more complicated. While the great god of toleration sits enthroned on the mastheads of Canadian journalism, its unpardonable sin of apartheid runs rampant in Canadian society, both institutionally and privately. Whenever a human being is oppressed because of his or her label, we have apartheid in practice.

Institutional apartheid in Canada? Did you know that in the late '40s the South Africans sent researchers to the true North Strong and Free to study our systems for dealing with Native peoples? But that is just the tip of the iceberg. Some form of apartheid exists in almost every category of institutionalized life. Why are government employees who work with the mentally handicapped paid significantly less than other types of government employees? Why do developers find it much easier to obtain approval for the construction of luxury dwellings than for low-income housing? Why do divorcees often feel uncomfortable in our churches?

The private expressions of apartheid are more difficult to acknowledge and deal with. How many members of this nation have the grace to look at each creature made in God's image equally, unhindered by labels of sex, ethnicity, income, age, creed or handicap? I know that I can't come close, and I suspect that about 25,000,000 others are in the same boat.

The world community needs to encourage South Africa to change, and if our prime minister and our press can help this process, good for them. But when a blatant expression of an evil is used to hide every other expression of a similar evil, it's time to replace rhetoric with repentance.

Syd Hielema studies at Wycliffe College in Toronto.

Pressreview

Carl D. Tuyl

The government has tabled abortion legislation in the House. The country now has dissonance in triplicate: Meech, GST and abortion. The abortion law, like all compromises, does not satisfy anyone, and its passage through the House, I predict, will be rough going. It promises overtime and sleepless nights for the government whip.

★★★★

The Meech Lake accord is wobbling unsteadily, like an exhausted marathon runner, into the final stretch. It is not going to be at the top of the agenda of the first ministers conference, said Monsieur, but that was a classic case of whistling in the wind.

The premiers have nothing else on their mind. Getty wants Alberta's way-out senator-in-waiting appointed, Newfoundland's Clyde Wells wants more money, P.E.I. wants its C.F.B. base continued, Manitoba wants a me-too distinct clause, New Brunswick wants additional guarantees and rights. Most premiers want Meech Lake recycled, updated, or enlarged, so that there will be more power for the provinces, but Bourassa wants everybody to go home and leave him alone with his inside-outside policy.

Somehow I have the idea that the premiers are showing their constituents how tough they are, but that in the end a constitutional agreement will be signed by all.

★★★★

Alberta's minister of multicultural affairs, Doug Main, went on record saying that he agrees wholeheartedly (!) with a resolution passed by the Reform Party convention which called for an end to government multicultural funding. That is the first minister I hear pleading for a cut in his budget. Wish there were more! Other surprising news from Alberta comes to us from the *Calgary Herald* which has an eye for coincidences. It reports that the Alberta government is having a paving bee. Where, you ask? Well, it so happens to be near Premier Getty's planned home. Honi soit qui mal y pense!

★★★★

The first price for courage this week goes to a Mountie who did not want to get his man: Staff Sergeant Richard Jordan who testified in court that, according to him, the whole leaked budget uproar was a government-inspired storm in a tiny teapot and that he did not think that the case warranted charges to be laid. I would not want to bet my family's frozen strawberries on the sergeant's chances for promotion in the R.C.M.P., but then again, Mr. Jordan has a law degree and he won't be knocking at the door of any foodbank for a while.

★★★★

The Economic Council of Canada hoisted the red flag and said that our country has slipped into a danger zone of debt. Among the remedies recommended were lowering the interest rates and the phasing out of family allowances. Carol Goar of the *Toronto Star* knows a few more remedies: cut back on car expenses of ministers and Ottawa madarins, cut back on politician's travel, and charge rent for official residences. Whatever gets done, it is time we quit spending our children's and grandchildren's money, and get serious about deficit reduction. Not only Monsieur and Michael Wilson, but everybody and his uncle.

★★★★

Simon Wiesenthal has nothing but contempt for Canada's efforts to bring war criminals to trial. As a result he has refused all invitations to visit here for the past 10 years. He complains about the two cases that have made it to the courts and which have proceeded rather peripathetically, with the court sitting for several days and then adjourning for months. Simon, have rest; the other Judge never adjourns.

★★★★

The complexity of Nicaragua's politics are beyond me. Is Ortega looking for an excuse to scuttle the election, or were the Contras a real threat? I have read that the Contras shot up a village and killed 19. They sure had not disbanded as the earlier agreement stipulated. And what is this about Central America's Dennis the Menace, president of a country a little bigger than Disney World, who manages to exasperate U.S. presidents to the edge of going bonkers.

★★★★

And speaking about complex political situations: Kampuchia has its share. Opposing forces of Prince Norodom Sihanouk, the ruling Vietnamese-installed Phnom Penh and Khmer Rouge are making the lives of the people there mighty miserable. Blood flows again there. Remember the Killing Fields? As always, it is mostly the blood of innocents.

★★★★

Pravda reports soaring unemployment in the border Soviet republics. Azerbaijan has an unemployment rate of 27.6 per cent. Much of the unemployment is caused by the government's efforts to streamline bloated factory payrolls.

★★★★

The shock waves of Eastern Europe's political quakes are creating born-again democracies in countries where the Communist Party was for a long time the only power. East Germany begins to look like a stadium after the game: everybody is leaving.

★★★★

Pakistan's Bhutto survived a non-confidence motion in parliament, but the country is not very peaceful. Many Muslims, who, like some people I know, always have a built-in, strong anti-feminist streak, resent her powerful position.

The other lady prime-minister over in England is not basking in the warmth of political popularity either. But there'll always be an England, as Vera Lynn used to sing. Leeds City Council has ordered its staff to record their working hours according to the decimal clock. Under this system the hour is divided into ten units of six minutes each. Thus six minutes past 10 in Leeds City Hall is now 10.1. A quarter past 10 is 10.25. Got it?

★★★★

Every U.S. first lady has to have her own personal, non-political apple pie and motherhood campaign. Barbara Bush has declared war on tobacco. She strives to keep Air Force One free from the stinky stuff. Visitors to the White House still receive souvenir matchbooks, but without the President's name on them. Tough measures those.

★★★★

It is difficult to absorb all the changing habits and conditions of our times: pages of *The Banner*, the denominational magazine of the Christian Reformed Church, are now as shiny as my black shoes on Sunday morning, the tune of Luther's "A Mighty Fortress" is different in the Christian Reformed church's new *Psalter Hymnal*, the calendar of CSI (Christian School International) runs from August to July, Gorbachev of the evil empire is now a good guy, the collection plate rattles with loonies, ministers write resumés, Joel Nederhood, is featured on T.V., and Zsa Zsa Gabor goes in the slammer. It sort of eats away at your peace, doesn't it?

Don't be too upset though; the more things change, the more they stay the same: money-soliciting letters, shortages in the budget, weddings in June, dead batteries in January, and new and improved toothpaste every other month. Just roll with the punches, or as Aunt Katrien used to say: life is like a medley of mixed potpourries.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Q & A with Peter and Marja can be found on page 15

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for season's greetings to appear in the Dec. 1 Christmas issue is Wednesday, Nov. 22. Every year subscribers to Calvinist Contact use the special classified section to extend their season's greetings to family and friends. Kindly enclose payment of $20 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

AMSTERDAM

FALL SPECIAL only **$400**
Oct. 21 - Nov. 30

WINTER SPECIAL only **$479**
Dec. 25 - Mar. 04
wknd. surch. appl.

CHRISTMAS GROUPS

1. Dec. 13 - Jan. 01 ..... **$479**
~~2. Dec. 13 - Jan. 10 ..... $479~~ **SOLD OUT!**
3. Dec. 20 - Jan. 01 ..... **$779**
4. Dec. 21 - Jan. 02 ..... **$779**

tax/ins. extra

PORTUGAL WINTER '90

We offer 3 departures. Price incl. air, transfers and one-bedroom apts. at Silchoro, Algarve.
1. Jan. 25-Mar. 22 from **1,439** (55 days)
2. Feb. 22-Mar. 22 from **$1,029** (28 days)
3. Mar. 11 — 6 nts. **$875**
routing via AMS with stop $150 extra

OBERAMMERGAU 1990

5 exciting hosted groups to choose from: **May 14** $2359 Revs. R. Fisher & J. Zantingh; **May 22** $2279 Rev. A. DeJager; **June 8** $2489 Rev. Kooistra; **Aug. 7** $2587 Herman Louter; **Sept. 12** $2479 Jack Brouwer.
All inclusive, via Amsterdam, at a very affordable price.
tax/insurance extra.

VALENTINE TRAVEL

Toronto: 429-2222
Long distance 1-800-268-6144 in Ontario

Oakville (416) 827-3342
St. Catharines (416) 935-9103
(Henny Vuyk) (416) 934-0666
London (519) 672-3161
1-800-265-1141
(Toll-free for 519 area)

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact: (ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1;
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

Editor: Bert Witvoet
Gen. Mgr.: Stan de Jong
Associate Editor: Marian Van Til
Assistant Editor: Robert VanderVennen
Regular Contributors: Paul De Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule
Accounting: Amy Van Dokkumburg
Advertising: Suzanna Brasz
Circulation & Mailing: Grace Bowman
Layout & Design: Cecilia van Wylick
Typesetting: Shirley Vermolen

Editorial Advisory Board: Robert De Moor, Robert Bernhardt, Heather Looy, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Jacob Kuntz, William VanHuizen.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail: *Calvinist Contact* (USPS518-090), published weekly except for July 21, Aug. 4, 11, Oct. 6 and Dec. 29, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Printed in Canada.

Subscriptions	Canada	United States
Six months	$18.50	$17.00
One year	$32.50	$28.00
Two years	$60.00	$51.00
Three years	$90.00	$76.50
Overseas: $120.00 airmail		**$65.00 surface mail**

Editorials

Abortion legislation caught between two poles

The legislation on abortion proposed by the Conservative government is neither pro-life nor pro-choice. It does not significantly protect the fetus since a pregnant woman and her doctor can decide the matter on the basis of the physical, mental and emotional health of the woman; nor does it significantly allow a woman free choice since it places the matter of abortion in the criminal code, creating some threat to a consenting doctor. No wonder that both pro-life and pro-choice groups are unhappy.

The issue between the two opposing movements is quite clear. That's because there are two conflicting worldviews at work there. The pro-life worldview wants to protect human life at all stages of its development and sees the matter of abortion as a human issue which is subject to divine expectations. The pro-choice worldview tends to treat abortion as a woman's issue which is subject to her requirements for happiness. If God is in the picture at all, he is seen as being more interested in the rights of a "viable" individual than in the moral fibre of a society.

The two worldviews are irreconcilable, and to attempt to appease both groups is, therefore, futile. This leaves a democratic government in a real quandary. Even Moses, the faithful prophet and statesman of God, would in all likelihood be nonplussed. He, at least, was dealing with a society that had the same religious beliefs. Yet he came to the conclusion that because of the hardness of the hearts of the people he was leading, he had to allow a man to divorce his wife by having him write her a bill of divorce, stating one or other superficial reason, even though he knew full well that that was not God's intention from the beginning.

In a recent article in *Christian Week* (August 29), columnist John Redekop argues that according to the New Testament a government is called upon by God to *restrain* evil, not to *eradicate* it. He warns Christians against expecting their government to remove the practice of abortion from society. "But we can implore governments to enact legislation which incorporates greater respect for human life," he writes.

Paganism incorporated

One reason for the limited power of the government must be sought in the kind of society we are. Last week I had occasion to talk with Rev. Iskandar Saher, an Indonesian campus minister who is studying at the Institute for Christian Studies (ICS) in Toronto this year. We were attending a farewell dinner for outgoing ICS President Clifford Pitt. My Indonesian co-guest told me that the population of Indonesia, about 165 million, was between 85 to 90 per cent Muslim, between five to 10 per cent Christian and the rest Hindu and Buddhist. Because of the large population each Indonesian couple is allowed only two children, whereas in China couples are allowed only one child. I asked him if this population concern translated into many abortions, as it has in China. No, he said, abortion was illegal. The government did not allow it and a religion-practising society did not believe it was right.

At that same dinner, Dr. Paul Marshall of the ICS gave a slide talk on a lecture tour he took through Indonesia, Korea, Australia, the Philippines and Canada. On his journey, he came across two pagan countries, he said: Australia and Canada. The religious communities in the other countries were so vibrant that he could not fail to notice a stark contrast between them and the thoroughly secular countries of the developed world.

I'm reminded of Marshall's statement and of the comments made by the Indonesian pastor when I reflect on the abortion situation in Canada. Much as I would like to see Ottawa come up with pro-life legislation, and I think Christians should call for it, I do not believe that a pagan society like ours will tolerate it. If the parliament will not stop it, the courts will. And if the courts won't, the people will. There is simply too much unbelief and individualism out there. What is needed is a national revival of Christian belief and practice, a revolution of the hearts and minds of our contemporaries.

In the face of such a challenge, the church and its members have their hands full. They need to preach and model a life of shalom under Jesus Christ, and they must do so without anger or anxiety. They must form communities that protect both the fetus *and* the mother. Christian members of parliament, like Moses, may not get everything into the legislation that they would want, but they should support only that kind of legislation that has a redemptive direction, that points the way to respect for all forms of life. They should never capitulate to the pagan spirit that underlies pro-choice or support the legislation proposed by the minister of justice, which is neither fish nor fowl.

What is asked of all of us is that we be faithful in our life and witness. This, obviously, is no time for lukewarm believers.

BW

Religion in public schools does not diminish Christian education

Robert VanderVennen

"Religious education should be banned from public schools in Canada," says Adrian Guldemond. The organization of which he is executive director, the Ontario Alliance of Christian Schools (OACS), would not support a regulation favouring religious instruction in the public schools, he says in an article in this issue of *Calvinist Contact*.

Guldemond questions the motives of evangelical Christians who want to retain religious instruction in public schools. He says the reason they hold this view is so that they can continue to perceive of public schools as Christian, and therefore will not need to face the issue of Christian schools.

Retaining religious education in public schools is supported by the Council of Christian Reformed Churches in Canada and by individuals and groups related to the CRC.

Guldemond takes CRC leadership to task for this position because he sees it as breaking down the black-white distinction he seems to promote between public and Christian schools. If we want to see some Christian presence in public schools, that means we haven't completely given up on them.

In other words, our view of whether there ought to be a Christian presence in public schools will be decided by whether or not we are totally committed to Christian schools.

We pray for public schools

I disagree. Christian schools should stand on their own merits and strengths. Christian schools exist because the dominant attitude in public schools is one that ignores the gospel and denies the sovereign claims of Christ over all his creation. I do not subscribe to the view that public schools should be as empty of Christianity as possible in order that Christian schools will look as good as possible.

Continued on page 5.

Letter (more letters on page 6)

Summer is no time for holidays, student says

I would like to respond to Rev. John VanHemert's letter (C.C. Oct. 27, 1989) which responded to a column by Herman De Jong, wherein Mr. DeJong stated, "Actually, I think that it's horrible that students, after a hectic college year, must work so hard during the summer to earn part of their tuition fee." Rev. VanHemert says that work is good for the students, so don't feel sorry for them. I agreed with Mr. DeJong when I first read his column, and feel bad that views about students such as that expressed by Rev. VanHemert still exist.

I fully agree that good physical labour after eight months of study is excellent therapy, and learning about the workforce while still in school does help us gain a greater appreciation and perspective on work. But school is work too — especially at the post-secondary level. Not including involvements such as student senate, sports teams, cell groups, and interest groups, students put in *well over* 40 hours per week. The accepted ratio of homestudy to in-class time is 3 to 1. If someone said they were paying over $6,000 for the privilege of working 40-80 hours per week, you would say they were nuts — or a student.

Summer job not enough

To pay for our quality Christian education, we need every bit of our four months of summer to earn money. Yes, there are lots of jobs available for students, but one is very fortunate to get a job that will earn a sizable part of one's tuition. Often a part-time job is needed both during the summer and the school year to help make ends meet. The government helps with loans and grants, but many students do not qualify because of high parental assets and/or income, and all loans do have to be paid back. Our summer jobs are much more than therapy, experience or "a blessing": they are necessities for survival.

Rev. VanHemert mentions the value of volunteer services. I would love to be a volunteer or even take a job that pays more in personal value than it returns in salary. It hurts me to hear that an organization like Summer Workshops in Missions (SWIM) needs more people to go out, for I would love to join them. The problem is, I cannot stop my education, and it is already hard for me to earn enough money for over a full summer. There are no good-paying jobs for those who can work only four to five weeks at the begnning and end of summer. If I could have found someone to sponsor me for my volunteer time, I would have gong SWIMming immediately.

We who wish to learn more so we can serve the Lord more must work hard all year round. You need not feel sorry, but please understand what we do undergo. This is the life we choose to follow for parts of our lives — don't say we have pulled out of the real world.

Ken DeVries
Redeemer College
Ancaster, Ont.

Editorial continued

Along with support of Christian schools, the church as I have known it has also prayed for public schools and for the teachers and students in them. The public school is intimately connected with our whole society. Our society and its schools are not Christian, but we want them to be as good — also in a Christian sense — as they can possibly be.

I am also distressed by Guldemond's editorial in the *Communicator*, the OACS newsletter, and by part of the contents of his pair of current articles in *Calvinist Contact*. His sarcasm and cynicism seem destructive and demeaning. More important, the nine arguments his editorial says the CRC uses seem to me to misrepresent the letter and brief of the CRC that he draws on. I think he has been less than honest in stating the arguments of his opponents, knowing that most of his readers will not have access to what his opponents themselves have actually said.

When Christians have differing opinions on complex and sensitive matters, we must struggle together with our differences in a spirit of mutual trust and respect.

Flaws in brief

At the same time, I think there are weaknesses and limitations in the EFC brief. Although Christian schools fall outside of Watson's mandate, they should have been mentioned in the brief because they provide important context to the subject of religious education. Guldemond is probably right that the evangelical ambivalence about Christian schools was a factor in this omission. On another issue, I think the EFC brief asks too little of churches and too much of schools for instruction in the particular religious beliefs of parents.

We Dutch Calvinists are still learning how to work with other Christians in the public arena. Has the CRC in this instance let itself be co-opted by evangelical Christians? What strategies should we use in bringing our principled positions from our small corner to centre stage? We will have our disagreements on such matters, but our views should be argued in a manner that treats with integrity the views of those we believe to be wrong.

RV

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

Robert's Rules

My daily agenda is generally filled with notices of meetings: social, organizational, work-related, volunteer. As a matter of fact, for our children, meetings are synonyms for adult life and recreation. A few years ago when our children had to decide on the dinner menu for their teachers coming to our house, they were advised to hold a meeting to assist in decision-making. Their eyes glowed as they headed for the bedroom with pencil and paper in hand to record the "motions" of their deliberations. They were now genuinely participating in the adult world of their parents' lives.

Although the meetings I now attend involve Christian organizations, there have been years in my life when I functioned as a committee or board member of secular organizations. However, whether Christian or non-Christian, there was often one common commitment that prevailed to establish order and enabled decision-making to proceed in its due course: a commitment to *Robert's Rules of Order*. As a matter of fact, when discussions became heated and deliberations set off flaring tempers, it was *Robert's Rules* which brought sense where passions were out of control and problems seemed unsolvable. With *Robert's Rules* the process of decision-making set the tone for reasoned debate of policies and democratic votes.

Does expedience make right?

As I reflect on the influence of *Robert's Rules* in our lives, it sometimes seems as if procedures and policies have pre-empted the importance of right or wrong decisions in our deliberations. As long as the appropriate procedures have been followed, the decision is assumed to be the "right" one. As long as a policy can be established after the deliberations, the meetings have been "good."

But is that necessarily true? The wisdom of the collective group debating an issue in an orderly fashion does not always result in the "best" decision. Sometimes it only results in the most expedient decision. And expedience does not by definition suggest justice or rightness. My Oxford dictionary defines expedience as "advantageous, suitable; political rather than just."

The more I think about it, the more I am becoming convinced that *Robert's Rules* are for meetings what the Ten Commandments are for daily living: rules designed to curb evil, to enable communal living, to bring us to what should be the central focus of our lives. The Ten Commandments were provided a New Testament summary in Christ's mandate to love God and our neighbour. Maybe the time has come to provide a positive summary of *Robert's Rules* that would enable us to go beyond expedience to norms of Christ's justice and love.

What should that summary be? "Thou shalt rule by consensus to enable all voices to be heard?" Or should a restatement consist of: "Thou shalt deliberate decisions as Christ deliberated with his disciples?" Unfortunately, we are not given many examples of Christ in meetings with his disciples. We see Christ's disciples following, being led by a leader with great authority. He spoke and their hearts were inflamed; democratic votes were not tallied prior to decisions.

Love above all

And because the chairpersons at the meetings I have attended do not have the stature, the authority, the wisdom of Christ, it may be that for Christian organizations a more fitting rule for meetings would be: "You shall love the neighbour sitting beside you, with your tongue, ear, and voting inclinations because he/she is also trying to listen for God's direction."

The next time our children have to decide on the menu for their teachers' annual dinner engagement at our house, I am going to throw out the paper and pencil. We will sit and talk around the table to discern what it is that they like to eat, what they think their teachers might like to eat, what we are able to prepare for a feast, and what will make it a joyous occasion for all of us. Maybe when they reach the going-to-meetings age, they will react to *Robert's Rules* with: Aren't they obsolete for Christian gatherings? Isn't compassion and love the summary for order?

Alyce Horzelenberg-Oosterhuis is asst. professor of educational psychology at The King's College in Edmonton.

BEYOND BELIEF

RESERVED
PASTORAL SEARCH COMMITTEE
10.
9.8
7.0
NOT A BAD FIRST SERMON. GREAT HOOK, GOOD ILLUSTRATIONS - BUT I LIKE IT BETTER WHEN ALL THE MAIN POINTS RHYME.

Letters

Israel doesn't deserve our help

After reading Mr. Paul De Groot's article in which film maker Jay Rawlings opines that Christians owe support to Israel, I would like to highlight reasons to do the opposite and align people in support of the Palestinians. In my opinion we owe nothing to Israel; on the other hand, what we owe the Palestinians, casualties and campdwellers, is incalculable.

Zionist propaganda tries to instil in people the belief that a person relating to Judaism has a historic right to citizenship in Israel, a country which will have to encompass the Deuteronomy boundaries.

A solution to undisciplined statements and opinions on the state of Israel can be found by differentiating between a Judean, a Hebrew and a Jew. Judeans lived in Judea, Hebrews were of the nation which existed before the Bar Kochba revolt A.D. 132-135, while Jews adhere to Judaism the religion.

A terrorist by any other name ...

My premise is that if the Zionists want to claim the land now as a religious right they should do so in a religious manner and not through terror, expulsions and force. On the other hand, if they want to claim it for the Hebrew race, the following long list of intermarriages and proselytizing makes that preposterous.

Look up Isaiah 44:27-28 and 45. Ezrah 2:59-69; 10:7-15. Nehemia 7:61-63; 13:23-31. The Apocrypha's "Daniel and the Snake," verse 28: "The King has turned Jew." Esther 8:16-17, 1 Esdras 5:36-38; 8:68-70; 9:18-36. In Jewish circles it is celebrated that Haman's grandsons studied Torah and became pious Jews. High priest Hyrcanus forcefully converted the pagan Idumeans and Galileans to Judaism. Josephus writes of the conversion of Queen Helena and her son, Izates. On the period of 100 B.C. and 100 A.D. the Jewish historian Max Dimont in *Jews, God and History* (p. 113) writes: "Thousands of Sabbath candles flickered in the Grecian and Roman homes." Ten per cent of the population of the Roman Empire was Jewish, four million of which might claim descent from the mixed Judeans with the three-and-a-half million being converted pagans or descendants of converted pagans.

Then comes the revolt of Bar Kochba (132-135 A.D.) which turned Palestine into a graveyard. The entire Jewish population had died or fled. Hadrian brought in new settlers. In other parts of the Roman Empire, Christians and Jews vied for converts until Constantine the Great forbade Jews to proselytize and intermarry, which did not stop them from doing so in other parts of the world.

We read about the royal house of the Yemenite Kingdom of Himyar under Yusaf Asar dhu Nuwas in 517 A.D.; and about the eighth century Bulah, King of the Khazars with four thousand officers. The kingdom remained Jewish well into the 13th century and in its glory days stretched from the Ural Mountains to the Caucasus Mountains, encompassing Crimea, Ukraine, Bulgares, Magyares, Hungarians and the Slavic tribes in the North. Conversions may have slowed down, but never stopped.

Today more than 100,000 North Americans convert to Judaism yearly.

Rather than highlight persecution, the Jews should thank the religious communities of Christians and Moslems for leniency and numerous occasions of help. At the Inquisition, Jews were expelled but Protestants were killed.

The Holocaust remembrance of six million Jews and seven million goyem should be changed to HOLOCAUST PREVENTION. After all, the Holocaust has not stopped, but is going on, also at the hand of the state of Israel, where the ratio of 100 Arabs dead for every Israeli is publicly admitted. Since 1948, the Israelis have also been keeping hundreds of thousands of Arabs in camps.

In this situation, does it make sense to help Israel? In today's enlightened atmosphere of fairness to all, should religious people who are living all over the world be able to claim the land of the indigenous people? Israel employs treason, terrorism and emotional blackmail. Should not Canadians be busy righting the wrong to Canada's Native people and set a good example?

Point us in the direction of righteous living so that violations of rights will stop rather than be encouraged.

G.M. Stehouwer
Maple, Ont.

Sensitive articles encouraged reflection, self-evaluation

Thank you for the excellent three-part series "Why not all my children go to church anymore" by Adrian Peetoom (Oct. 20, 27, Nov. 3). You have again rendered the Christian community a real service.

Thank you, Adrian, for sharing so sensitively your and Johanna's experiences and insights as well as your hopes and hurts. It is not easy to share such personal thoughts and struggles so publicly. We also owe your children a warm thank you for responding so honestly to the first draft of your innermost thoughts. Without their co-operation we would not benefit as much as we now can from your parental concern for their spiritual well-being.

Your open-hearted sharing of your reflections is both provocative and timely. It provoked me to reflect more deeply about my responsibility as a parent and grandparent, as well as about my task as an elder in the Christian Reformed Church, and as a public justice advocate in Canadian politics. Your articles also appeared at a good time — not only because I have more time to think now that I'm recovering from a quadruple coronary artery bypass operation, but also because we're about to enter the '90s, a decade which will probably present us and the younger generations with even more perplexing and tougher questions.

Gerald Vandezande
Agincourt, Ont.

Praises Independent Learning Centre

I so appreciated your article regarding the Independent Learning Centre (C.C. Oct. 27).

My husband and I have provided a home for a refugee surgeon from Nicaragua who is making good use of the excellent English courses the ILC offers free of charge. He has just finished Basic English I and II and is now starting the Grade 9 English general course.

I have benefited from taking Grade 9 French through the ILC. The courses are marked and returned by experienced teachers. The centre can be called when one has questions or problems, and someone is there to help.

It is an excellent service for anyone who wishes to upgrade him- or herself on one or more subjects.

Nellie Brobbel
Mississauga, Ont.

Doesn't appreciate our humour

Calvinist Contact's attempt at a little religious comic humour, on an otherwise serious page, is really *beyond belief*. The Nov. 3 [Men's All-Night Fishing, Foolishness and Fellowship] cartoon is too impious for a Christian newspaper.

Christians who enjoy the funnies can read better material in our secular newspapers. *Calvinist Contact* could take a few pointers from Dagwood, Blondie and company and the comic strip, "For Better or Worse. Surely you can come up with something better than those "Beyond Belief" comics.

Meindert van der Galien
Renfrew, Ont.

Still Reforming

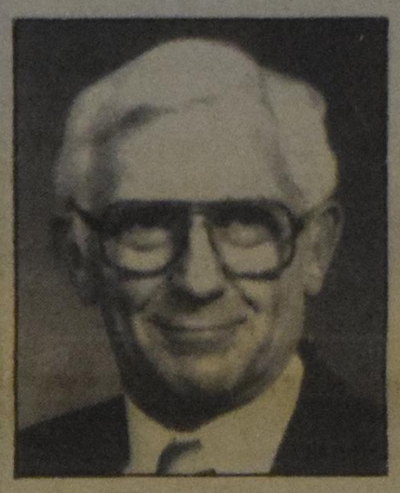
Just a line to let you know that I consider your Oct. 27th editorial on the Reformation and on being Reformed one of the best I've ever read. You made a very complex problem quite understandable and you analysed our present ecclesiastical situation with keen insight.

I also consider Clarence Menninga's "Longer Letter" to be very helpful in bringing some sense into our present discussion.

Calvinist Contact is doing a fine job in pointing us down the road to becoming a more Reformed and responsibly Christian community. Keep it up!

Tymen E. Hofman
Grand Rapids, Mich.

SKYLIGHTS/WILLIAM R. RANG



In his hands

"We learned to put the next day into God's hands simply because the powers of evil around us were so great that we could not control our own destiny."

When David sang in Psalm 31:15, "My times are in thy hand," he knew that the Lord himself had said it: "Your times are in my hand." Our lives are not in our own hands, to be sure, nor in the hands of any earthling, they're in God's hands.

This knowledge makes me wonder about my worrying. What is going to happen tomorrow is in his hands. The same can be said about yesterday, about today. And because I know and believe this, I need not carry on and behave as the people do who do not know the Lord. My worrying about tomorrow is really an act of distrust.

I think that the older ones among us can understand this more readily than those who are younger. Some of us went through a war. There was nothing we could do about tomorrow. We learned to put the next day into God's hands simply because the powers of evil around us were so great that we could not control our own destiny. We wanted to be in control but could not be. The war lesson taught me, at least, to put everything into the Father's hands. It gave me a degree of calm, of anticipation, almost. Yesterday and the day before bore proof of his care. So will tomorrow.

Let's be honest, we worry about a large number of things. Our health, pollution, even the stock-market; and we're concerned about the church, our families and many other things. It seems that worry is the common denominator between Christians and non-Christians. A friend of mine said the other day that he had become scared of his own fretting.

I think that the time has come for us to stop trying to make the road that lies ahead of us safe and easy. We don't need to do this. It does not fit us. God has earned our trust for the future. He has guaranteed us time and again that he makes his promises true. And I know this, for he gave his son. Jesus was delivered into the hands of sinners. What other proof do I need of the trustworthiness of my God? What else must God do to win our trust?

"Oh God, my times are in your hands."

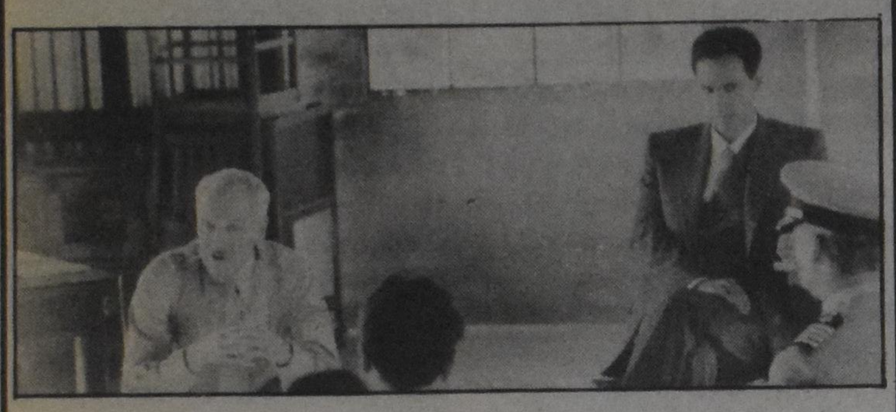
Good thing!

William R. Rang is principal of Dunnville (Ont.) Christian School.

Cinema summaries

Marian Van Til

Fat Man and Little Boy



Rated PG-13
Stars Paul Newman, Dwight Schultz, Bonnie Bedelia, John Cusack, Laura Dern, John C. McGinley
Story by Bruce Robinson and Roland Joffe; directed by Roland Joffe

"Fat Man" and "Little Boy" were the code names assigned by the U.S. government to the atomic bombs dropped over Hiroshima and Nagasaki and which thrust us all — no turning back — into the Atomic Age.

This film chronicles the intense two-year period between 1943 and 1945 during which the U.S. Army secretly assembled in the New Mexico desert the best physicists it could find to discover a way to split the atom and launch a bomb of undreamt of destructive power — before the Germans did it first.

The man the world has come to know as a result of this "Manhattan Project" was J. Robert Oppenheimer, the brilliant and resolute 39-year-old physicist who led the scientific team and whose name will be forever attached to the making of the Bomb.

Oppenheimer's counterpart in the army (also the man to whom he ultimately had to answer) has been virtually forgotten by history, though he was the behind-the-scenes cornerstone of the project. He was General Leslie Groves, a political reactionary of "charm, strength and what might be described as an intellectual brutality," according to director Roland Joffe.

Joffe's film uses the natural tension between goals of the military man and the scientific genius (whose personalities were easily a match for each other) to examine the larger questions raised by such an enterprise. We see Groves (Paul Newman), the one-man army who had been responsible for building the Pentagon, pressing from the one side, with just one objective, even after he knows (and hides the fact from other generals) that the Nazis are not, in fact, working toward an atomic bomb: this is *the* chance for the U.S. to achieve the ultimate in military power. Groves doesn't think in terms of cost, human or otherwise. (The project cost $2 billion, a staggering amount in 1943.)

Groves' choice of Oppenheimer (Dwight Schultz) to lead the scientific team was not a popular one among army chiefs. Oppenheimer, born with the proverbial silver spoon in his mouth, was part innocent, part radical, a little too cavalier to suit them; and his politics weren't right: he had a long-term mistress who was a Communist Party member.

Lost sheep?

For Oppenheimer and the other scientists, their professional elation at getting the chance to solve the fundamental physics problems which would allow the creation of "the device" mostly overrode their moral qualms about the eventual consequences of their work, it seems.

This well-researched film captures fairly skilfully the growing moral uneasiness of some, and the ethical ambivalence of others, as the project neared completion. Did some of them feel they were playing God?

With 20/20 hindsight it's easy to look back and see their extraordinary naivete, knowing as we do the terrible obliterating capacity of the Bomb, the loss of 200,000 lives caused by those first two bombs, and the trepidation of living through the nuclear arms race. The movie avoids moralizing and manipulating viewers, however. It tries not to impose the insights and biases of history onto its characters; that, along with some fine acting, is its main strength.

Newman and Schultz provide their characters with the nuances that allow us to see the complexity of personalities like Groves and Oppenheimer. And, for once, here's a film which doesn't make scientists look like they belong to an alien species rather than the human race. The addition of a love story between one of the physicists (John Cusack) and a nurse (Laura Dern), though, detracts from the larger drama and is too typically Hollywood.

On the whole, this is a powerfully dramatic film which cares about presenting with integrity the historic events which catapulted us into an anxious and potentially annihilating epoch in human events.

Prepare your Christmas parcels for seafarers now

Marian Van Til

MONTREAL — Every year the Christian Reformed Church's Ministry to Seafarers provides Christmas gifts for hundreds of seafarers whose ships dock in the Montreal harbour. The gifts not only bring cheer to these men and women who may be thousands of miles from home at a time when most would rather be with their families or friends, but they are a Christian witness as well.

This Christmas ministry cannot occur, however, without your help. If you would like to make up some small Christmas parcels, the following are suggestions as to what they might contain and how they should be packaged so that all the parcels handed out are of approximately the same value:

Contents

• A package should be about the size of a children's shoe box and should contain at least *one* item of some value; for example: socks, scarf, gloves, toque, tie, bath towel, after-shave lotion, etc.

• In addition, several other items are suggested: airmail envelopes (with or without writing pad), and a package of candy or nuts.

• Please *do* enclose a card with your name and address and perhaps a few words about what Christmas means to you. If the recipient is able to communicate in English, you may receive a reply. Please be sure your writing is legible. In the past there have been instances of seafarers wanting to respond but being unable to because of illegible writing or the lack of a return address.

Wrapping

• Wrap each package attractively and firmly.

• Do not attach anything to the *outside* of the package; put cards *inside* the parcels.

• If you send a number of small parcels in a large box, indicate on the outside *how many* parcels the box contains. This saves the Seafarers Centre a lot of work.

• Parcels should reach Montreal by December 1.

Mailing

• Via Canada Post (the costliest method): Send parcels to Rev. Hans Uittenbosch, The Seafarers Centre, 201 Commune St. West, Montreal, PQ H2Y 2C9.

• Via Voyageur bus to Montreal downtown: Ship to the same address as above and clearly mark the centre's telephone number on the package: 844-1476. The bus station will phone the centre and the packages will be retrieved.

• By truck: Ask that the parcels be dropped off at the Hwy. 40 *westbound* Exit 55 at the Petro Canada station. (The gas station is at the intersection of the Trans-Canada Highway and Boulevard Des Sources.)

Order your Christmas gift subscription now!

ATTENTION!

ATTENTION! ATTENTION! ATTENTION! ATTENTION! ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

ATTENTION!

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

GRACE IN SCARBOROUGH 1963-1988
by Robert E. VanderVennen

A unique church history—an immigrant church confronts Canada's urban society.

BELONGS IN CHURCH LIBRARIES.

"A fascinating book ... lucid and candid" — Rev. Arie Van Eek
"A helpful case study for many churches"
— Rev. Jack Westerhof
117 pages, illustrated
$9.95 plus $1.00 for mailing

Name _____

Address _____

_____

Postal code _____

Mail to:
MORNING STAR PRESS
1 Massey Square, Suite 1910
Toronto, Ont. M4C 5L4

AMSTERDAM
$479.00
SPECIAL
$30.00 off with your Wereld Contact voucher
Depart: Dec. 1 - March 4
Tax/Ins. extra
Restrictions apply

TRAVEL HOTLINE
224-5211

"A World Above"
DCA Travel SERVICE INC
wereld contact

5457 Yonge St., Willowdale, Ont.
Niagara Region
call
(416) 945-3301

Church

Marian Van Til, page editor

Couple returns to missions after 14 years in Canada

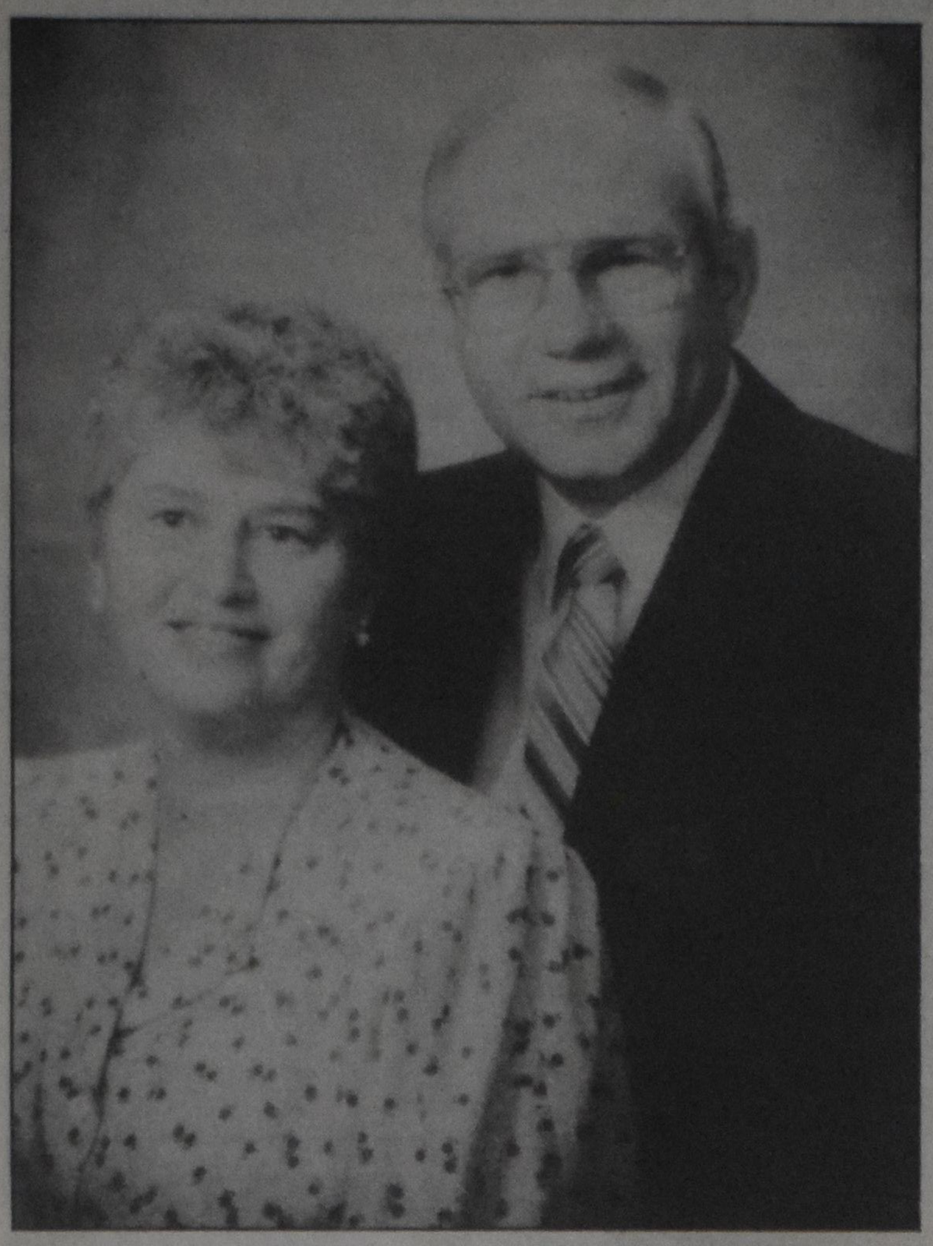


Photo: courtesy CRWM

Bob and Ineke Lodewyk: they want to be servants to the Nigerians.

BURLINGTON, Ont. (CRWM) — Bob and Ineke Lodewyk recently left for Nigeria as "the most experienced missionaries" Christian Reformed World Missions has ever recruited.

The Lodewyks previously worked in Baissa, Nigeria, where Bob was principal of the Baissa Bible School from 1966 to 1970. He later served as the mission's literature secretary. They returned to Canada in 1975 when three of their four children were teenagers.

"After nine years of service, we felt that we would like to have a 'normal' family life for a few years before our children would go to college," Bob explains. For the past 14 years Bob has worked various jobs, including youth director at First CRC in Red Deer, Alta., and, more recently, assistant to the pastor at First CRC in Abbotsford, B.C. While their children have all "left the nest" now, they admit that it is difficult to be so far away from their clan now that they have returned to West Africa.

"Living without chocolate chips and the like is not a sacrifice," says Ineke. "But living without our immediate family nearby is definitely a sacrifice. We will have a different kind of communication with our children now, but it will be good. The most important thing is that they support us."

Bob and Ineke are living this time around in Donga, home of Veenstra Seminary, where Bob will work as an assistant to the Nigerian principal of the school. Bob and Ineke are excited and grateful for the opportunity to return to mission work after 14 years away from it. Bob looks forward to returning to Nigeria in a secondary role.

"In the beginning we worked there to show them how to do everything," he explains. "Now I'd like to be their servant. We love the people and know the language already, so there's a strong tie between us."

Canadian youths fast to raise food money

MISSISSAUGA, Ont. (WVNF) — Up to 50,000 Canadian young people will be laying down their forks February 16 and 17 for 30 hours as they learn about and raise money for hungry people around the globe through a special youth event.

World Vision, an international relief and development agency working in more than 70 developing countries, hopes to raise $1 million for food aid, agricultural assistance, and community development in Haiti, India, Sudan, Mozambique and other countries through their national "30 Hour Famine" youth program. Last year's famine raised over 700,000 dollars.

Participants in the 1990 program will fast from 1 p.m. Friday, Feb. 16, to 7 p.m. Saturday, Feb. 17. They will only drink fruit juices and water during that time. Participants enjoy games, watch informational videos and discuss the problems faced by poverty-stricken families and communities around the world.

Funds are raised by participants gathering sponsorships for their fast. As an added incentive, the top money-raisers will be eligible for a "World Vision Study Tour" — donated by corporate sponsors — which, this year, will send the winners to visit development projects in India.

1989 "famine-fighter," student Debbie Stilos, 18, said that while the fast couldn't compare with real starvation, she won't take food for granted any more. "When I took that first bite, I definitely thought about how fortunate I am," Stilos said.

"Every day, 40,000 children die from hunger-related diseases," says Don Scott, World Vision President. "The 30 Hour Famine provides an opportunity for teens and adults to identify with the hungry and to alleviate suffering by raising funds for food aid."

World Vision is currently recruiting group organizers in high schools across the country to help co-ordinate the February 1990 event.

Reformed alliance asks members to consider ordaining women

SEOUL, Korea (REC) — The General Council of the World Alliance of Reformed Churches (WARC) is asking all of its members that do not yet ordain women to "reconsider their position in light of the scriptural declaration of the oneness of women and men in Jesus Christ." The decision was passed by a large majority of the delegates who met in Seoul in September, even though a large number of WARC members do not ordain women. The council further instructed its executive to monitor the process of this re-evaluation and to report the results to the next general council.

The council also urged its members 1) to examine the language used in their churches, in liturgy and documents, so that it affirms the community of men and women and reflects the experiences of both, and 2) to use all the broad range of biblical images of God and not only its masculine ones.

The WARC council urged its members to act as witnesses in this area, that they reflect "a discipleship of equals." It urged them to become advocates for and examples of the full participation of women in church and society.

The WARC council also admonished its members that women should receive pay equal to that of men for equal work in all church positions and to work to provide equal access and opportunities to gain positions within the churches.

Classic
ORGAN COMPANY LTD.

CANADIAN-BUILT PIPE ORGANS have acquired a world renowned reputation for excellence.

THE CANADIAN-BUILT CLASSIC ELECTRONIC ORGAN is already acquiring a prestigious reputation in the church organ field.

FOR THE FINEST IN ELECTRONIC CHURCH ORGANS CONTACT:

Pikkert Classic Organs, Box 2050, Lacombe, Alta.
Garritt Pikkert Tel. 403-885-5530

OR

One Stop Organ Shop, 1630 Albert St., Regina
Cliff Olson Tel. 306-522-1474

IN EASTERN CANADA:
For the name of your nearest representative
Clarion Baker Tel. 416-475-1263

The Classic Organ Co. Ltd.
300 Don Park Rd., Unit 12
Markham, Ont., Canada L3R 3R1

Winnipeg SELFHELP store sells prison crafts

WINNIPEG, Man. (MCC) — The Olive Branch SELFHELP Crafts gift shop in Winnipeg is like dozens of other SELFHELP Crafts stores across Canada — in it you'll find the usual array of brass from India, wicker from the Philippines, wheat straw cards from Bangladesh, as well as other crafts from Third World artisans.

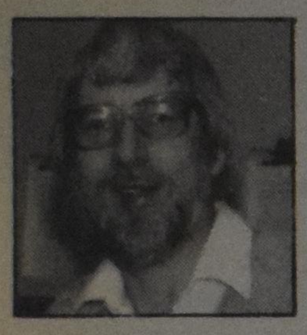
But the Olive Branch has recently added a new line of products which are displayed and sold with pride — the store is now an outlet for moccasins and leatherwork earrings produced by craftsmen at the Stony Mountain Penitentiary, a medium security prison located outside of Winnipeg. "They do good work and we've been happy with the products," says Olive Branch manager Bev Hiebert, adding that there's a lot of potential for increased sales.

New SELFHELP Crafts warehouse under construction in New Hamburg

NEW HAMBURG, Ont. (MCC) — Construction of a new 50,000 square foot warehouse for SELFHELP Crafts Canada (SHCC) is underway in New Hamburg, Ont. The new building will provide 88 per cent more space, according to SHCC Director Herman Neff, "which is desperately needed as SELFHELP sales continue to grow."

SHCC is currently operating in the same space it started with when the Canadian headquarters opened in 1981. That year the warehouse shipped just over $400,000 in merchandise; last fiscal year it shipped an all-time high of $2.4 million.

For the past several years merchandise has been stored in a nearby barn because of lack of warehouse space. The new facility will include a SELFHELP retail store and an MCC thrift shop. Cost of the project is estimated at $2 million.



A Presbyterian Comments

"The Vision"

Robert J. Bernhardt

In 1988 the Presbyterian Church in Canada agreed that the church should "be called to consider its mission through a strategic planning process." Commencing in the fall of that year approximately 2,400 people, representative of the Presbyterian church from coast to coast, participated in the process.

The process began with some assumptions and then invited the participants to respond. First, it was agreed that Christ requires us to live out the Great Commission of Matthew 28. Also, the exercise accepted the statement that, "The purpose of the Presbyterian Church in Canada is to call persons to a knowledge of God in Jesus Christ which leads to a commitment to Christian discipleship through a particular way of being the body of Christ in the world." (This declaration was part of a Mission Statement which had been framed in 1988.)

With that as a starting point, the participants were asked to respond to three questions: a) What issues are fundamental and persistent? b) What environmental conditions and changes will affect the ministry of the church? and c) What would be the ideal church/ministry situation 10 years ahead?

As could be expected, the responses to these questions were diverse and at some points even quite contradictory. Indeed, such a process could be criticized as an attempt to establish objectives for the church on the basis of human consensus. On the other hand, the people responding were being asked to answer out of the context of being part of the people of God. In that light, the responses of the participants, particularly to the final question, though still diverse, were capable of being consolidated and grouped together.

Nine points

Those conducting the exercise distilled nine points that reflected the major emphases amongst the individual responses. The nine points of what they then began to call "The Vision" are as follows:

It is our Vision that:

1) We will grow in our relationship with Jesus Christ.

2) We will reach out in mission, proclaiming the Good News of Jesus Christ with relevance and power.

3) We will integrate evangelism, social action, and justice ministry.

4) Our congregations will be alive.

5) We will be a loving, inclusive community — truly God's family.

6) We will be effective communicators.

7) We will have a Spirit-led ministry by the whole people of God.

8) The courts of the church will be vital and compassionate.

9) The administration of the church will be lean and accountable.

The 1989 General Assembly of the Presbyterian Church affirmed "The Vision" and called the church "to embrace the Vision and let it shape our life as a people of God during the final decade of the Twentieth Century." Consequently, Presbyterian congregations across the country are being urged to participate in the process and to set a course to accept and fulfil the vision in their own life and work.

On one level this vision may be criticized for being little more than a collection of very human resolutions, even wishful thinking. Still, one has to ask what inspiration lies behind the resolutions. If the objectives are ones which honour the Lord, then it is appropriate for Presbyterians to anticipate God's blessing.

As with all church programs there is ever one danger. It becomes a question of motives. If the motive is predominantly to refurbish the image of the church in the world then it is certain to fail. If the motive is to glorify the Lord then, though the vision must be open to revision and refinement, we can never doubt for a moment that things will happen as a consequence.

It will be some time before the verdict is in. The question is, do Canadian Presbyterians truly have a renewed Vision of their calling in Christ's Church or is "The Vision" only one more slogan in a campaign to survive. Time will tell!

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Pennsylvania House passes new abortion restrictions

HARRISBURG, Pa. (EP) — The Pennsylvania House moved Oct. 24 to approve the nation's most restrictive abortion measures yet since the U.S. Supreme Court's July ruling that signaled greater freedom for abortion legislation at a state level.

The amendment to a child abuse bill, passed on a 143-58 vote, requires a 24-hour waiting period before an abortion, outlaws abortions after the 24th week of pregnancy except to save the life of the mother, bans abortions for the purpose of sex selection, and requires notification of the spouse before an abortion is performed.

The amendment was introduced by State Rep. Stephen Freind, who has led the state's movement to restrict abortion since 1976. Freind, a Roman Catholic and father of six, says he'd like to see his proposal wind up as a challenge to the Supreme Court's 1973 *Roe v. Wade* decision which legalized abortion.

The Pennsylvania Senate, which will begin its session Nov. 13, will also have to vote on the amendment. If it passes the state's Senate, Gov. Robert Casey says he'll sign it into law.

Abortion foes hailed the Pennsylvania House's action. "It certainly helps correct the perception that [pro-abortionists] are unstoppable giants," said the National Right to Life Committee's Darla St. Martin.

Jewish law can accommodate microwaves

JERUSALEM, Israel (EP) — A microwave oven needs only a few moments to transform a frozen entree into a steaming hot meal — and a Jewish rabbi needs only about that much time to transform the centuries-old Jewish laws into modern interpretations that can compete in today's high tech world. For example — to make a microwave oven kosher for the Sabbath, according to some rabbis, just clean it, and boil a cup of water inside. This will make it as kosher as a clay stove used by the prophets thousands of years ago. "Jewish law is eternal," says Rabbi Levi Yitzhak Halperin, who explains that the ancient rites given to the Jews by Jehovah God many centuries ago just need to be interpreted in a modern context. "[The Law] covers all problems and developments that will happen in history," says Halperin. "The only problem is figuring out how it applies to each new invention."

Chinese children studying the Bible

HONG KONG (EP) — Children in China are delighted with colourful Bible picture books and slides that are being used to teach Bible stories in secret Bible classes, according to a report from the Hong Kong-based China Research Centre. The religious education tools are secretly being circulated in central and southern China in cities and rural areas. But because the Chinese government bans the religious education of minors, classes must be held in secret. Some religious groups have been able to get Bible education materials to unregistered house churches in China, such as Open Doors, which in 1988 delivered 14,000 Bible story books for children to China, but the demand for such tools continues to greatly outweigh the supply.

Former U.S. surgeon general Koop bemoans lack of evangelical scholarship

CAROL STREAM, Ill. (EP) — Following his surprise resignation earlier this year, former Surgeon General C. Everett Koop told *Christianity Today* he was eager to do "an exit interview" in which he could address evangelical Christians, the constituency he felt had misunderstood him the most. That interview appears in the Nov. 3 issue of *Christianity Today*.

In 1975 Koop helped found the Protestant prolife lobby. But later, in the Baby Doe controversy, and when he refused President Reagan's request for a report on post-abortion trauma, Koop disappointed the pro-life community. Koop, on the other hand, says he was disappointed by the all or nothing mentality of pro-life lobbyists. "I have not turned my position on abortion," he insists. "I just refuse to be dishonest with statistics. ... I'm opposed to abortion."

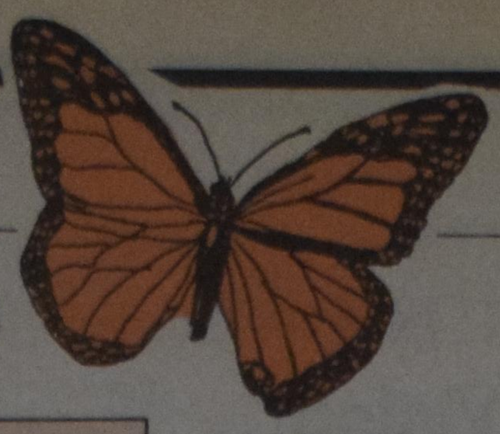
In the eight years he spent sitting across a desk from lobbyists, Koop says what bothered him most "was the lack of scholarship by Christians — as if they felt that by leaning on a theological principle they didn't have to be very accurate with the facts. Historically it is true that if the pro-life movement had sat down with the pro-choice people in, say, 1970 or 1972, we might have ended up with abortion for a defective child, in cases of rape or incest, and to save the life of the mother, and nothing more. That [meeting] would have saved 97 per cent of the abortions since then."

Adds Koop, "'Love the sinner; hate the sin' has always been my theology." In the case of AIDS, "I had to look upon AIDS patients primarily as sick people. On the same principle, if a fat lady enters the hospital with a gall bladder attack, you can't refuse her treatment on the basis of her lack of discipline in eating."

FRIESLAND IN 1990

Come along on "Holiday in Friesland" and discover its history and charm; highlights of Holland, Belgium and Germany also included: July 18-Aug. 1. **For information contact H. Baron (616) 942-9814 or (616) 957-6463; or Witte Travel, 1-800-253-0210.**

Mighty monarchs



John McGowan

What kind of internal clock tells monarch butterflies when to migrate? How are they able to travel so far and find the exact trees occupied by their ancestors? These are just two of the mysteries associated with the velvet-winged creatures weighing less than one ounce a-piece but with the tenacity of tigers.

Monarchs certainly need such a quality for their annual flight south. From east of the Rockies they fly through wind and rain, over hill and plain, covering about 130 kilometres a day.

A popular spot for viewing the monarchs is at Point Pelee National Park in southwestern Ontario. Here the colourful creatures gather and pause, waiting for helpful winds to carry them across Lake Erie on their 3,200 kilometre adventure.

The journey is a dangerous one. Collisions with cars, severe storms, and predators claim many casualties. It is astounding that any of the fragile creatures overcome the hazards of the trip.

By November they cross into Mexico at the Texas border. Several regions of the Sierra Madre mountains provide their winter homes. They cling to the trunks and branches of the oyamel trees. In a semi-dormant state their wings are held vertically overhead. Thus their striking orange and black colours are hidden and the silvery-beige underside almost blends in with the bark.

Thousands of butterflies occupy a single tree. They form tight clusters on branches. This provides protection from the cooling and drying effects of wind.

It is believed that previous travellers leave some sort of marking at stopovers on the way and at the wintering spots to alert later butterflies.

There are over 140,000 known species of butterflies and moths *(Lepidoptera)* in the world today. Scientists say that two thirds of all *lepidoptera* are yet to be discovered. Large tracts of unexplored land in the Amazon and Papua New Guinea probably contain large numbers of butterflies waiting for humanity to find them.

The order *Lepitoptera* was coined by the renowned Swedish naturalist Carolus Linnaeua from two words meaning "scale" and "wing." The wings of the butterfly are composed of millions of tiny scales, formed like the tiles on a roof.

The Greeks called the butterfly "psyche," which means "soul." The English name comes from one of two words; the Anglo-Saxon *buttorfleoge* — which indicates the yellow colour of the male Brimstone butterfly of Britain and Europe, or the Old Dutch *boterschijte,* a reference to the droppings of the small cabbage white butterfly.

More than beauty

Quite apart from the sheer pleasure they bring us and their outstanding contribution in pollinizing flowers, butterflies have made a unique addition to the welfare of humankind.

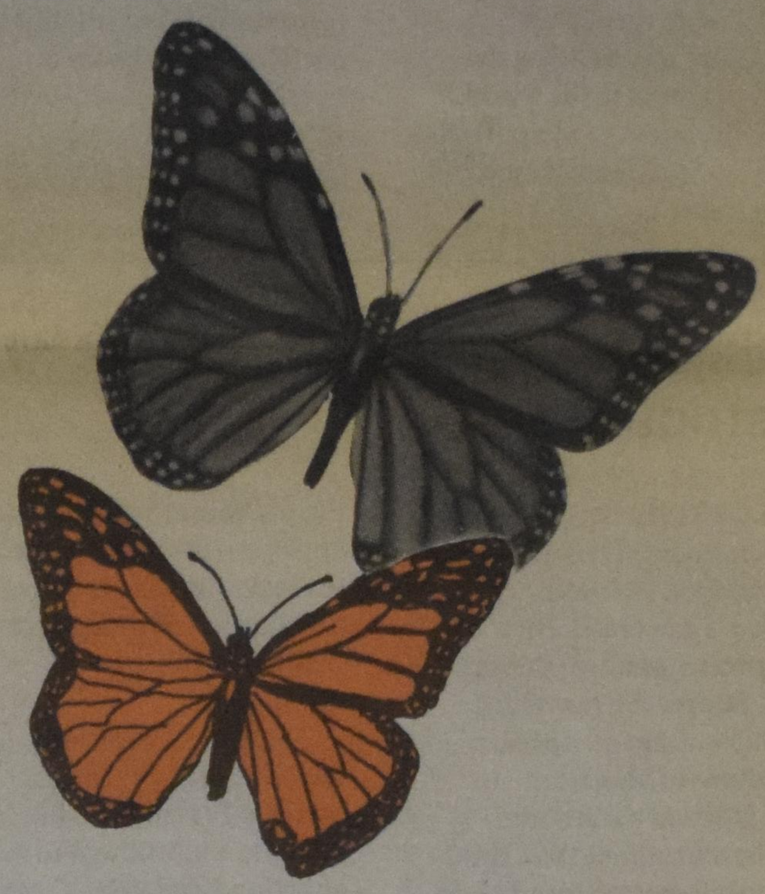
The most dramatic example is displayed in advances to combat Rhesus disease — a major cause of infant mortality. The way in which this disease is transmitted to unborn children was initially suggested by quite unrelated research into the genetics of the African swallow Papilio dardanus.

Other butterflies, or their earlier stages, are used in the study of anemia and many virus infections. It was also discovered that the wings of a small, common, sulphur butterfly from Taiwan contain a rare substance which promises to be an effective anti-cancer agent.

The spell cast by butterflies has won the hearts of the mighty as well as the humble. Vladimir Nabokov, famous for his novel Lolita, was an avid lepidopterist. Sir Winston Churchill commissioned several English butterflies from a butterfly rearer to be set free at Chartwell in Kent to enhance the beauty of the grounds.

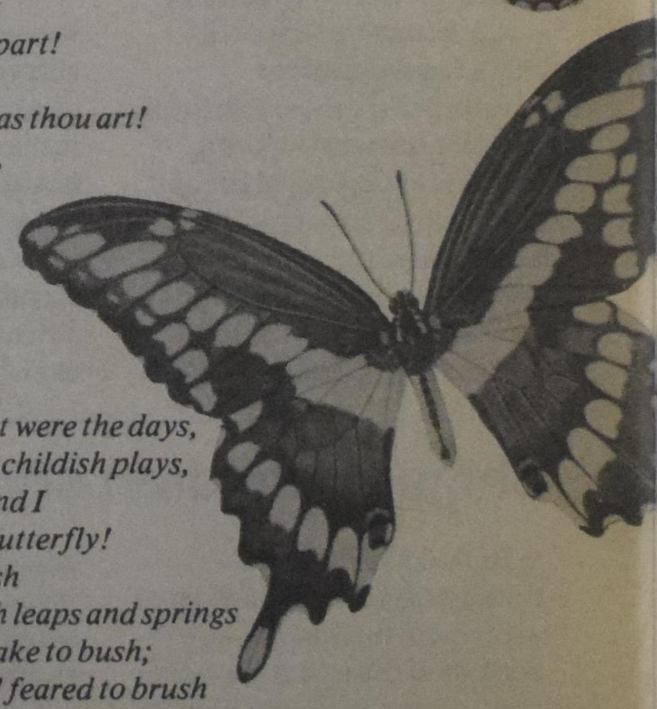
This famous figure probably knew of the Churchill spirit shown by the monarch butterflies.

John McGowan is a free lance writer who lives in Scarborough, Ont.



To a Butterfly

Stay near me — do not take thy flight!
A little longer stay in sight!
Much converse do I find in thee,
Historians of my infancy!
Float near me; do not yet depart!
Dead times revive in thee:
Thou bring'st, gay creature as thou art!
A solemn image to my heart,
My father's family!



Oh! pleasant, pleasant were the days,
The time, when in our childish plays,
My sister Emmeline and I
Together chased the butterfly!
A very hunter did I rush
Upon the prey; — with leaps and springs
I followed on from brake to bush;
But she, God love her! feared to brush
The dust from off its wings.

William Wordsworth
(1802)

Butterflies are extravagantly beautiful servants of light

Bert Witvoet

When one approaches the Bible with certain expectations, one sometimes comes away disappointed. It happened to me. I think that the butterfly is one of the most beautiful insects God has created for his honour and our pleasure. Yet, to the best of my knowledge and according to the most complete Bible concordance, it is not mentioned in the Bible.

Of course, this is not the first time that the finest insect in all of creation has been slighted. Think of the English name we have given it. No way does the appellation *butterfly* do justice to this wondrous creature. The name is derived from the Old English *buttorfleoge,* which originally indicated only the plain yellow variety (suggesting the colour of butter) which lays its larvae on cabbages. I think the French have done much better with *papillon* and the Dutch with *vlinder*.

Anyhow, I have searched the scriptures to find not only understanding but also esthetic pleasure to raise the spirit. But I have come up empty when it concerns butterflies. You see, religion can be so heavy, especially when we use it to confirm for the hundredth time and to the thousandth generation that we are rotten to the core and worthless in the eyes of the almighty God. It would be nice at such times to see a fragile butterfly wing its way across the pages of scripture into the study of our ministers of the Word, into the sermon preached on Sunday, into the hearts of those bowed down by the past week's burdens, back into the song of praise that seeks to entertain our gracious God.

The sad news is that there are no butterflies in the Bible. Oh, there are moths and ants and grasshoppers and bees. But no butterflies. Something good can be said about bees in spite of their sting, at least by those who have a sweet tooth, and about ants who make most of us look like Rip Van Winkles. Even grasshoppers, the bane of farmers when they obey the Creator's commands: be fruitful and multiply," are not without worth. They can be considered a delicacy, along with locusts, katydids and crickets (Lev. 11:22). But what good, pray tell, are moths? Yet, the Bible honours these inferior creatures with several mentions.

You know the passages: "I am like a moth to Ephraim, like rot to the people of Judah" (Hos. 5:12). "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal" (Matt. 6:19). The passages speak for themselves. The moth is the symbol of evil, of destruction and disintegration. I have a suit

hanging in my closet to prove the point.

Let me clinch the argument that the moth is an absolute loser, especially when compared to the queen of insects — Madame Butterfly. My enclopedia tells me that butterflies and moths together make up the insect group *Lepidoptera*. The name points to the powdery scales (*lepis*) that cover the two wings *(pteron)* of both insects. Both moths and butterflies have similar body structures. But there the painful similarity ends.

Most butterflies fly during the daytime, whereas most moths fly at night. (We are called to be children of the day; evil thrives in the dark!) The majority of butterflies have knobs at the end of their antennae, most moths do not. (We, too, are supposed to have well-defined antennae of vision). Most butterflies have slender, hairless bodies, whereas most moths have plump, hairy ones (Jacob was smooth and pleasing to the Lord; Esau was hairy and self-willed). Most butterflies rest with their wings upright over their bodies; most moths rest with their wings stretched out flat (Note the words "upright" and "flat." Now hold your hands and fingers together as if in prayer, and ask yourself whether these are the wings of a butterfly or a moth.) I rest my case.

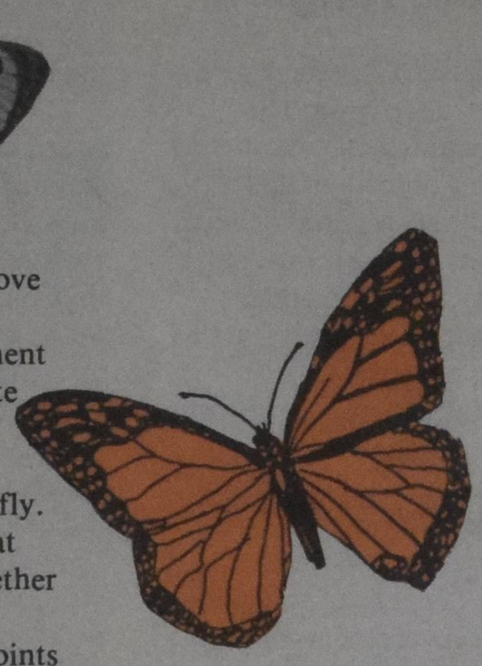
You would think that the Bible could not fail to speak about this upright, smooth, knobby and sun-loving member of the *Lepidoptera* family. Well, it totally ignores the whole clan. Don't you think that the psalmists have failed us in praising God for this marvellous creature? And haven't the apostles let us down by not providing us with a symbol of joyous living before the face of the Lord? And think of the symbolic value of picturing the resurrection. And how can the Holy Spirit be presented better than through the image of gossamer wings painted oh so bright and stunning!

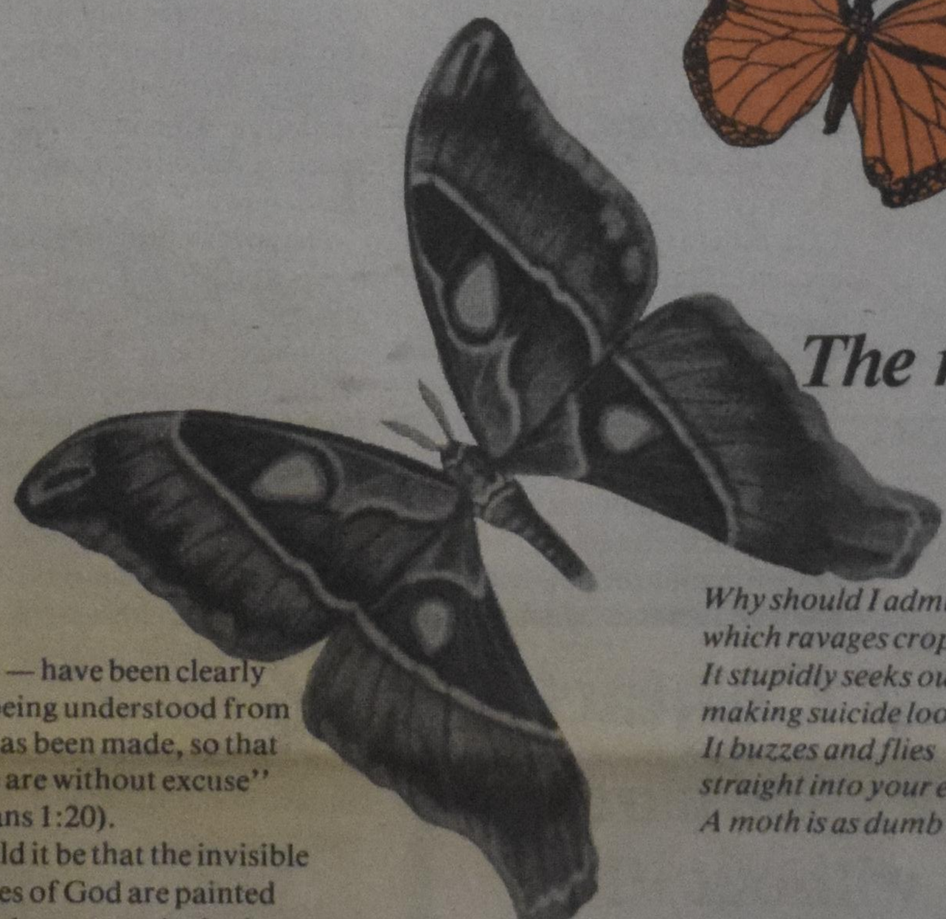
Maybe the butterfly is too delicate a creature to serve the purpose of a God who needs to drag us out of the mire of sin. Or, maybe God wants occasionally to draw us away from the Bible to his other book — creation. Now, there's a thought worthy of acceptance. "For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that people are without excuse" (Romans 1:20).

Could it be that the invisible qualities of God are painted best and most convincingly on the powdery wings of butterflies, leaving people on every continent, each with its own exotic specimens fluttering in the lazy afternoons, without excuse? That is a stunning thought.

It brings me to a second idea. Okay, so the treasures I am laying up in heaven are not going to be eaten up by moths. These plump, hairy creatures could never make it to the pearly gates, anyway. But maybe, Lord, you could place my all too few valuables somewhere in a quiet grove where they would be occasionally visited by the European Adonis Blue, the North American Pearly Eye, the Asian Papilio Memnon, the South American Marpesia Marcella, the African Papilio Dardonis and the Australian Tisiphone Abeona Morrisi. The thought of such a wondrous safekeeping might spur me on to seek even fewer treasures here on earth.

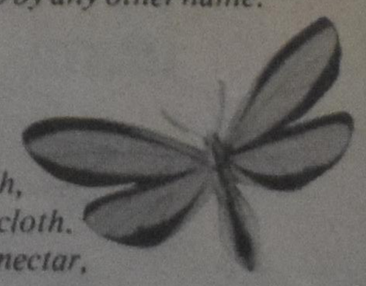
And, Lord, whatever your purpose is in all these things, I won't make any more fuss about there not being any stories about butterflies in the Bible. I have already stopped complaining about the fact that there is no mention either of my favourite bird — the canary; whereas those noisy, pesky sparrows ... well, you know how I feel about Psalm 84.





The moth and I

Why should I admire the inferior moth,
which ravages crops and pigs out on cloth?
It stupidly seeks out the red-hot flame,
making suicide look like an innocent game.
It buzzes and flies
straight into your eyes —
A moth is as dumb by any other name.

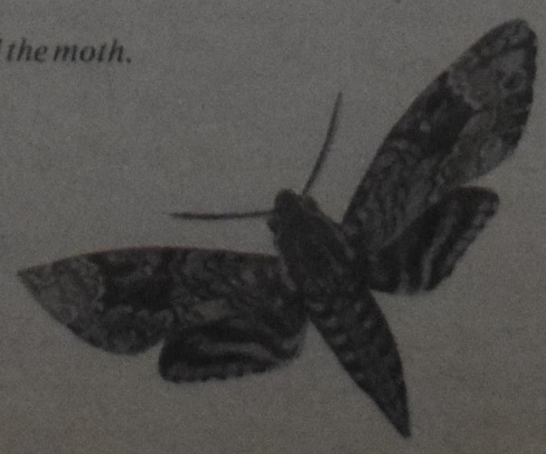


But then, I confess, there's the silvery moth,
that spins silken thread used for beautiful cloth.
And there are moths, I'm told, who drink nectar,
spreading dustings of pollen from sector to sector.
Their work, if I wait,
brings food to my plate.
May I calmly and cynically remain a detractor?

Most moths I know wear an ugly brown cape;
exotic ones can be exquisite in colour and shape.
The moth, it turns out, is fairly ambivalent;
not as dark as I thought in looks and in temperament.
It is ugly and slow,
it is smart and aglow.
In fact, the moth and I are almost equivalent.

I myself have fed the hot flames of unholy desire;
I don't always distinguish between light and fire.
I spoil food, I save time, I waste cloth,
I bring cheer, I buy flowers, I break troth.
My right hand is kind,
my left robs you blind.
God have mercy on me and the moth.

Bert Witvoet
Nov. 1989



Issue

Religion in the court (2)

State schools should not be used to teach religion

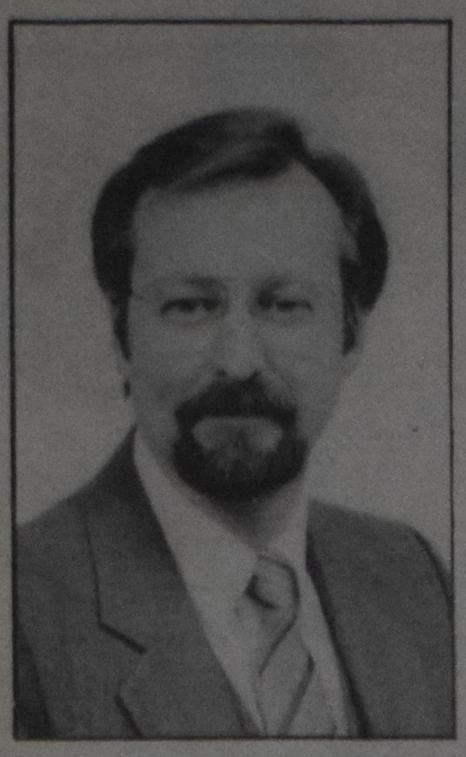


Photo: courtesy Adrian Guldemond

Adrian Guldemond, executive director of the Ontario Alliance of Christian Schools.

Adrian Guldemond

Should religion be taught in the public schools of Ontario? This question was before five judges of the Supreme Court of Appeal on September 11-13, at Osgoode Hall in Toronto.

The case was first brought to court in 1987. Some public school supporters were upset over the stories about hell and damnation with which their children came home. They claimed this was improper indoctrination. The school board argued that the law authorized them to provide religious instruction for two half-hour periods per week. If parents object, they should ask for an exemption. The parents objected and said that they should not have to face this kind of choice.

So, off to court they went, with the help of other organizations.

Civil liberties

On Monday, September 11, the lawyers for the Canadian Civil Liberties Association argued all day to persuade the judges that Regulation 262; S28 (4) violates the Charter of Rights and Freedoms.

First they explained that the actual curriculum used by the Elgin County public school board had the intent of indoctrinating the pupils into believing that Christianity was the only true religion. The board's claim that it was merely presenting objective facts about Christianity was rejected by them as factually false and pedagogically impossible.

Second, they argued that this religious purpose was not accidental, but that the purpose of the regulation was to teach Christianity. They did this by examining the history of the regulation (See previous article). The central point made was that governments ought no longer to pass regulations favouring only one of many religions. Hence this regulation, which authorizes a board to indoctrinate, must be struck down.

The government of Ontario, represented by its senior attorney, argued that the regulation as amended in January 1989 was compatible with the Charter. He noted that the regulation currently only applied to the public schools, not separate or private ones, and that the government left the curriculum outline entirely up to the local authorities.

He agreed that the old Elgin County curriculum had crossed the line into forbidden territory (indoctrination), but that was purely accidental, according to him. He urged the court to take a balanced approach, retaining the regulation while prohibiting preferential treatment for one religion only, as it had done in the case of the Lord's Prayer.

There is nothing wrong with teaching religion, provided it is done objectively for the purpose of imparting general moral principles, such as love, truth, honesty, he said. In fact, the original purpose of the regulation was moral, not religious. Besides, every child or parent could ask for an exemption, so there was no compulsion to do or believe anything.

The judges were very sceptical about this proposal. They wondered how a seven-year-old child could understand the difference between objective presentation of facts about Christ — "Jesus is the Saviour of humanity" — and the subtle pressure to believe everything the teacher said.

They challenged the historical interpretation of the regulation and they noted that many reliable authorities contradicted the government's official view. Besides, they wondered, is choosing a religion class the same as choosing typing? Another judge wondered if Christians would be so keen to keep the regulation if Islam were to be taught as the choice of the majority of parents.

The lawyers for the school board made two arguments to defend their religion classes. First they stressed that the new 1988 curriculum did not violate the Charter. It treated all religions equally, containing information about many types of holy days, many dietary customs and other interesting observances.

Furthermore, unlike the old, "bad stuff," this curriculum was constructed from a neutral point of view. No longer was Christianity assumed to be the perspective of truth, rather, it was merely one of several proper views about humankind's belief systems. Consequently, there was no need to reject the regulation.

They also argued that even if the regulation violated Section Two of the Charter, it would still be saved by Section One, which allows governments to discriminate if it is necessary to save democracy. In this case, the general moral instruction required for a stable society was sufficiently important to require the court to ignore these minor violations of religious freedom.

The arguments for the Ecumenical Study Commission were very brief. Adopting the views of the government and the board, they concentrated on showing that religion is an important part of moral upbringing. There need not be anything religious about morality. Hence this regulation was harmless.

Coalition's view

The Coalition for Religious Freedom contains representation from the Evangelical Fellowship of Canada and from the Christian Reformed Church. (The Ontario Alliance of Christian Schools did not join this group for reasons explained below.)

The lawyer for the coalition had the job of presenting one more precarious set of arguments. He tried to show that not only is religious instruction important for moral behaviour, it is equally important for good general knowledge.

The judges wanted to know why, if this is true, Ontario was the only province with this kind of regulation? Surely if this was so crucial, then all the provinces should have one? Shortly after that, the lawyer was asked precisely what students in Ontario would know about Canadian culture because of their religion classes that students in Nova Scotia would not know?

The final part of their argument attempted to show that Christian values ought to be taken into account when constitutional questions are considered. Canadian society should protect freedom of religion, but should not turn that into freedom from religion. There should be room in the public school system to teach Christianity as well as all the other religions.

Another strategy

The OACS did not intervene in this court case, even though it was asked to do so. The group's reasons for this were simply that it felt that *neither* side represented *the Reformed view*. OACS agrees that public school students should know something about their Christian heritage, but this can be accomplished without this regulation.

Second, since this regulation will have no effect on the private schools, it would have been an unstewardly use of money. Third, and most seriously, we are in principle opposed to using the state-controlled school system to teach any religion. Not only is this a clear violation of the state's proper role, but it makes a mockery out of all religions, Christianity included. It also puts the public school teacher in an impossible position, because there is no way of teaching religion without betraying personal and systemic bias.

Readers of *Calvinist Contact* might be surprised to learn that the Alliance would not support a regulation favouring "religious instruction." But try to visualize what would happen in the schools if instead of a Baptist pastor, a homosexual were hired to teach New Age doctrines to Grade 3 students using exactly the same regulation. Remember, nowhere in the laws of Canada is Christianity assumed to be the true religion. The idea that some people actually have an opportunity to preach the gospel in the public schools is a myth.

Consequently, the end of this regulation — and I predict that this regulation will be struck down — will not be a change or disaster for anyone, except for those churches who believed the myth that public schools could be used to do a little evangelizing. That is an abuse of the system just as much as the monopoly position of secular humanism on the public school curriculum is unconstitutional. But that is a topic for another time. Shattering myths may hurt, but the time for pluralism has come.

Dr. Guldemond is executive director of the Ontario Alliance of Christian Schools. He lives in Ancaster, Ont.

Calvinist Contact

Don't leave your parental home without it!

Yes, your parents have subscribed to *Calvinist Contact* for many years. But if you still think of C.C. as an immigrant tabloid with long obituaries, you have missed out on a lot of exciting reading of late.

Calvinist Contact is unique in that it appears weekly, is independent and looks at news and issues in a fresh and biblically sensitive way.

Do you want your marriage, family, job and entertainment lit up by scriptural ideas?

Try us, not because your parents started to read us in the '50s, but because you want to be challenged and enriched in the '90s.

We will send four complimentary issues to you. Complete the coupon below and mail it to:

Calvinist Contact, 4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

____ I'm interested in receiving four complimentary issues.

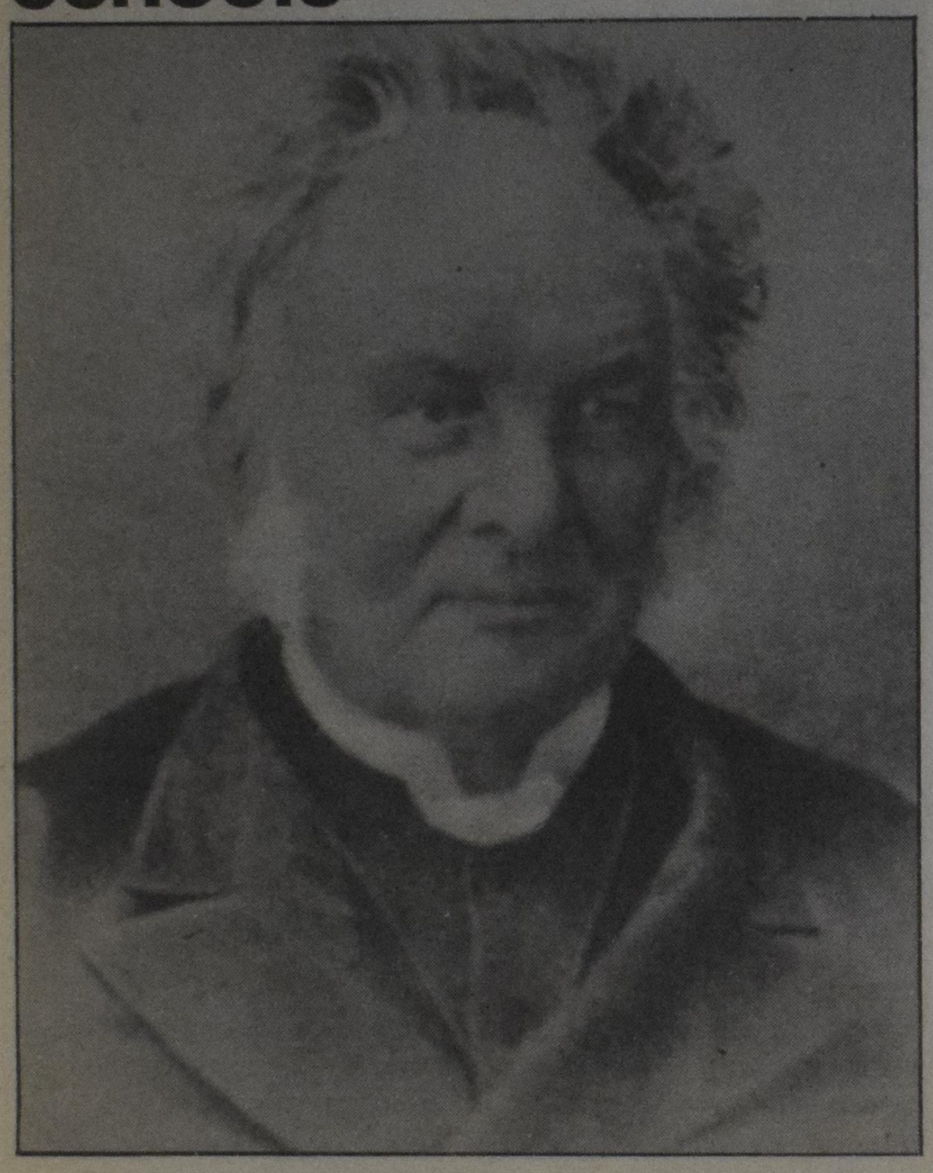
____ I enclose $18.50 for a six-month trial subscription.

Name _____

Address _____

City/Town _____ Code _____

Argument flares on the place of religion in public schools



Egerton Ryerson (1803-1882), Methodist minister and strong-willed advocate of public education, believed that education had to be religious and moral if it was to benefit the individual and society.

Robert VanderVennen

TORONTO — Different viewpoints on the teaching of religion in public schools have flared into a public controversy between Christian school leaders in Ontario and the Christian Reformed Church (CRC).

"Once upon a time we assumed that the CRC was irrevocably committed to Christian day school education," writes Dr. Adrian Guldemond in an editorial in the September 1989 issue of *The OACS Communicator*, the newsletter of the Ontario Alliance of Christian Schools (OACS). "This assumption appears to be shattered when the Canadian Council of CRCs officially endorsed the EFC (Evangelical Fellowship of Canada) *Brief* submitted to the Watson Inquiry." This is "an entirely new position for the CRC ..., entirely contrary to the view which had been prevalent in Reformed circles for a century .... In effect, the CRC is being asked to undermine its traditional position for the sake of a 'common front' with other denominations."

The issue of religion in public schools arises because the public religious consensus in Ontario has broken down with massive secularity in the WASP society and the immigration of people who adhere to other world religions. In the wake of a current court case originating in Elgin County that aims to eliminate religious teaching in public schools, an "Inquiry on Religious Education in Ontario's Public Elementary Schools" was set up. Commissioner Glen Watson is holding public hearings throughout Ontario and has invited briefs from individuals and groups.

Source of Canadian values

A brief for the Watson Commission was prepared by evangelical Christians through the EFC. That brief had substantial input from CRC leaders, especially Dr. Harry Fernhout of the Institute for Christian Studies and Aileen Van Ginkel, who is a researcher for the CRC's Committee for Contact with the Government, and who also was acting chairperson of EFC's Social Action Commission at the time the EFC brief was written. (On May 11 the CRC Committee for Contact wrote to Dr. Watson of its "support for the ideas advanced in the brief submitted to you by the EFC."

The EFC brief said that to eliminate religion from the public school systems would "feed false information to students about the history and nature of Canadian society." Students would fail to "learn about the source of Canadian values of human freedom, justice and fairness which rose from the religious heritage and beliefs of the Judeo-Christian faiths." Religion and religious beliefs would then appear to be not only "irrelevant but illegitimate."

That brief asked that "the regulation allotting two half-hours per week to religious instruction should be firmly maintained and expanded." The brief does not refer to Christian schools, which the writers understood to be outside the scope of the inquiry on religious education in the public elementary schools.

A new view?

On July 11 the CRC Committee for Contact with the Government sent the EFC brief to all CR churches in Canada "for your information." Enclosed was a copy of its one-page letter to Dr. Watson affirming CRC commitment to Christian schools, but adding that "our promotion of independent Christian schools does not mean, however, that we are unconcerned about public education in Ontario."

Guldemond says that by endorsing the EFC brief the CRC is giving its support to the evangelical view of public schools. In his editorial he states what he sees as nine arguments the CRC gives in support of its position. He then gives his rebuttal to those arguments.

The real problem, says Guldemond, is that the CRC seems to be moving to a new view of educational justice. "The old Reformed view was that parents have the right to determine the education of their children," which should be supported by the state. But "the CRC now appears to be supporting the evangelical church view ... of promoting the religion of the majority." His solution to the problem is having schools that reflect the value systems of the parents, which in particular means Christian schools.

Other CRC-related briefs

Persons and groups related to the CRC that have submitted briefs to the Watson Commission include Harry Fernhout, Citizens for Public Justice-Ontario, and OACS.

Fernhout asked Watson to begin his report to the Ministry of Education by defining religion as ultimate commitment, which would then include non-theistic and naturalistic religions. With this kind of understanding of religion, "education which excludes religious education cannot claim to be complete," he stated. Religious education should not be taught in a detached, neutral manner, but in such a way that students can see how the religious beliefs of a given people light up their picture of the world.

CPJ-Ontario argued that all education is "intrinsically religious," and that "public schools must recognize religion as an integral part of their educational task." It added that "freedom of religion is not the same as freedom from religion," and urged "a strong concern for public justice as a guide for policy making in education." It concluded with the recommendation "that you ask the minister to speedily implement a mechanism for including alternative and independent schools as publicly recognized partners in education in Ontario."

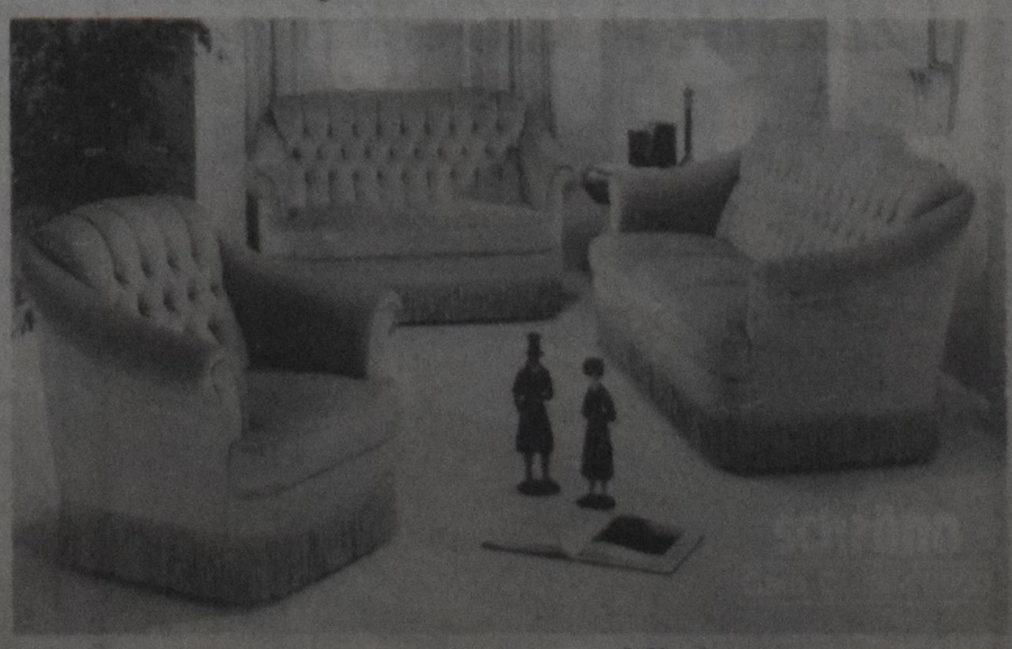
The brief from the Christian schools (OACS) says that the policy that requires two half-hour periods of religious instruction per week in the public schools should be discontinued. The brief shares with the other briefs the request that the Watson Inquiry offer its own definition of religion, adding that it should recognize the government's own "modernist" philosophy.

Like the EFC brief it recommends that new policy on religious education "recognize the historic place of Christianity in Canada" and "encourage awareness of transcendence." Throughout its text the brief argues for independent Christian schools. It concludes by asking for "triple A" public education: available, accessible and affordable.

The Christian school people and members of the CRC Committee for Contact with the Government met on November 13 to try to iron out their differences.

MacMASTER
POOLMAN & DE VRIES
BARRISTERS, SOLICITORS, NOTARIES
181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258
Willem G. Poolman (Mr. in de Rechten, Leiden)
Leonard de Vries, LL.B.
Also Dutch Law

CHRISTIAN STEWARDSHIP SERVICES
Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.
Free of charge — Confidential
Public presentation — Home visits
CSS
Please write: **CSS,** 455 Spadina Ave., #210, Toronto, ON M5S 2G8
or telephone: **(416) 598-2181**

Buy from the manufacturer and save!
Imported German Furniture
Traditional and contemporary.
Oak, walnut and cherry.
Sofa Sets
With coil springs.
Last a lifetime.
Fabrics:
mohair, dralon, viscose & leather.

SCHRÖDER FURNITURE CANADA LIMITED
Mississauga
828-9511
Dundas St., Hwy. #5
(2 blocks west of Erin Mills Pkwy.)

The emerald sash (3)

Photo: Ed Vanderkloet
Monument where equator crosses Sumatra.

Ed Vanderkloet

Many people don't realize how large a country Indonesia is. With a population of 177 million it is the fifth largest nation on earth. Projected on Canada, the western tip of Sumatra would be in the Yukon while New Guinea (or Irian as it is now called) would lie off Newfoundland in the Atlantic. Sumatra alone is almost one-and-a-half times as big as all of Vietnam.

My trip so far has covered some 450 kilometres, from Medan in the north to Sibolga on the coast of the Indian Ocean. Now we start the longest leg of our journey, some 400 kilometres in one day from Sibolga to Bukit Tinggi.

The first 90 kilometres to Padang Sidempuan (Sidempuan for short) is familiar territory for we had an army unit there which I visited every month. But familiar turns out to be the wrong word. I remember the road to Sidempuan as little more than a jungle trail and the town itself as a hole in the ground. However, all that has changed drastically. The road is still narrow but it is well-paved and lined with neat houses, most of them brightly painted and decorated, each with a nice veranda and louvered windows. The terraced rice fields are well-tilled and a joy to behold. Everywhere one sees the white, little Batak churches dotting the hills. The area has an air of cheerfulness, almost prosperity. Sidempuan, that hicktown we knew, is a bustling city with a population of 75,000. Everywhere people are thronging the streets. I walk through the busy *pasar* (market) and spot an immaculate little shop that sells, among other things, packages of Van Houten cookies. When I stop, the storekeeper, a small, elderly man who could be a twin brother of Deng Xiaoping, smiles at me, eager to sell his wares. In my halting Indonesian I ask him how much these cookies cost. His answer floors me. *"Een duizend twee honderd en vijftig rupiah,"* (One thousand two hundred and fifty rupiahs (or about $1.25)) he replies in perfect Dutch. I sit down in his shop and have a long discussion with him and his wife. His last name is Nasution, the same as the Indonesian general who caused us so much trouble in the late '40s. In fact, the storekeeper is a distant relative of the general. But there are no hard feelings at all, especially after we discover that both of us are soldiers of the Cross. It's an encounter that truly makes my day.

Across the equator

During the next stretch of 250 km we are treading an area where the Dutch army never trod. In December 1948 the army command executed a pincer movement with armoured columns from Prapat in the north and Padang in the south that struck with lightning speed. Euphemistically they called it a police action but it was a military offensive that gained the Dutch an enormous territory. International pressure at the United Nations forced a stop to the offensive and the gap between Sidempuan and Bukit Tinggi was never closed.

The terrain is rough, with the Sumatran jungle closing in on all sides. We are now leaving Batakland and entering Minangkabau territory.

Photo: Ed Vanderkloet
On the way to Sidempuan.

Churches become scarce but every village is dominated by the dome of a mosque: the Minangkabaus are fierce followers of the prophet. The general air of prosperity, however, remains, even in villages that are half-hidden by the dense forests. The little houses are well-kept and there are neat little schools everywhere with scores of well-dressed children.

About 50 km north of Bukit Tinggi we pass through the town of Bonjol. Here the emerald sash wraps itself around the equator — this is the spot where the equator cuts Sumatra in half. A pillar with a globe on top marks the exact location, and we stop to take a few pictures. But the sun is about to disappear under the horizon and twilight in the tropics lasts no more than 15 minutes. My fully automatic camera cannot keep up and the pictures turn out to be rather gloomy.

After a 10-hour trip we finally enter Bukit Tinggi, or Fort De Kock as it was called during the colonial period. I used to know the place well for I served here for a while with the eighty artillery batallion before I was transferred to northern Sumatra. It is already dark and with some effort we find the hotel. I say farewell to my faithful Batak guides; they are returning to Medan, 900 km to the north while I'm staying five days in this mountain resort.

Ed Vanderkloet does research for the Christian Labour Association of Canada and lives in Rexdale, Ont.

Photo: Ed Vanderkloet
Ordinary house on the road to Sidempuan.

Voortman
Quality Cookies
FOR EVERY TASTE

W. & H. Voortman Limited
P.O. Box 206, Burlington, Ont. L7R 3Y2 (416) 335-9500

Want to rent a car while in Holland?

Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma
De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

CHRISTIAN COUNSELLING SERVICES
Suite 1901, 20 Eglinton Ave. W.
Toronto, ON M4R 1K8
(416) 489-3350

Marriage & family counselling
Individual & group therapy
Vocational assessments
Seminars & workshops
Conflict mediation to business
Accredited AAMFT supervision for marriage and family therapists
CAPE supervision

Therapists: Joe Denys
Liz Dobson
Don Moncrieff
Mary VanderVennen
Ken Van Wyk
Rod Wilson

Peter and Marja are IN

Dear P and M:

Recently we lost a grandson after he suffered a lengthy illness. A few months before he died, our children received a visitor. After a short conversation the topic turned to healing and this person made the remark that they hadn't prayed hard enough.

Our children had done a lot of praying for their son's healing. In fact, their son had been a prayer concern in many homes, churches and prayer groups.

We believe that it's not always the will of the Lord that physical healing take place. We would appreciate an answer in your column so that the larger Christian community would also benefit from it.

Dear Grieving Grandparents:

What a cruel and insensitive remark. Unfortunately, there are many others who have been told the same thing by "well-intentioned" Christian friends and relatives. This accusation is so vicious because it adds a burden of guilt to an already overburdened family struggling to cope with illness.

We should never forget that God's grace heals, not our faith. The quantity or intensity of prayer does not determine a favourable outcome. The final say on any matter rests with the Lord. That's why a trusting or a faithful (i.e. full of faith) prayer always adds, "Thy will be done." Those who suggest that this weakens our prayer ignore the fact that this kind of submission to God's will, even when we fervently plead our cause, is evidence of deep trust in the Lord.

Ironically, your children's visitor and others like him (her?) often perceive themselves as exceptionally strong and mature in their faith compared to others. Actually, we find the opposite to be true. A child asks for something and can only accept a Yes for an answer. As we mature, however, we discover from experience that each of our requests can be answered in one of three ways: Yes, No, and Not yet!

You prayed hard enough and God answered your prayer. It was not his will that your grandchild be physically healed; the Lord took him home where he enjoys the fullest of health.

Can you understand God's decision? No! Can you trust him to have done what's best even when you don't know why? Absolutely! And that brings us back to this idea of a mature faith which allows us to trust and makes us whole whether we plead for healing or pray for comfort in our grief.

Whenever Jesus said, "Your faith has made you whole" he commended persons for their trust in him. Frankly, as we read your letter we celebrated your trust in the Lord which allowed you to let your grandchild go.

Thank you for sharing your pain with us. Also in your grief, your faith has made you whole!

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

Church Envelope Company Inc.

P.O. Box 1184 Postal Station "B", Mississauga, ON L4Y 3W5.
Phone: (416) 277-0576.

★ Weekly Budget Envelopes
★ Contributions Recording Systems
★ Annual Statements & Receipts

JOHN & HENNY TJOELKER

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3,00 per cassette
($1,50 extra als u de cassette wilt houden)

Voor inlichtingen schrijf naar:

Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Attention: Business Community Insert YOUR message in our special 1989 Christmas issue

Calvinist Contact is planning a special 1989 Christmas issue.

Date of this issue will be **December 1.** It will be mailed to our regular subscribers on **November 28.**

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

Please do not wait. Take a moment to complete and return the attached coupon.

Deadline for advertisements in the Christmas issue is November 17!!!

Check one

1) Business Card — Size about 3" x 1¾" ☐
Cost: $125

2) 1/8 Page — Size 5" x 3½" ☐
Cost: $200

3) 1/4 Page — Size 5" x 7½" ☐
Cost: $350

4) Half Page — Size 10" x 7½" ☐
Cost: $600

5) Full Page — Size 10" x 15" ☐
Cost: $1000

6) Sponsorship Advertising ☐
I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand *Calvinist Contact* will obtain copy from the organization indicated.

I wish to sponsor an ad for _____

_____

This ad should be of the size ____ full-page $1000
____ half-page $600
____ 1/4-page $350
____ 1/8-page $200
____ card $125

Please enclose your ad copy with this coupon.

_____ I enclose payment _____ Please bill me

Sender: (*Please print*)

Name _____

Address _____

City _____ Code _____

Return by November 17 to: Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Youth invited to enter Canada Day poster contest

Marian Van Til

OTTAWA — The 1990 Canada Day poster contest was launched recently by Secretary of State Gerry Weiner. The annual contest has special significance for 1990 because next year will be the 25th annivesary of the Canadian flag, notes Weiner.

Twelve provincial/territorial winners (and their parents) will be hosted by the Secretary of State on behalf of the Government of Canada at the national Canada Day ceremony on Parliament Hill, July 1. One national entrant, chosen from the 12 provincial/territorial winners will see his or her poster become the official poster for 1990 Canada Day celebrations around the country.

Secretary of State Weiner says of the contest: "By encouraging our youth to participate ... we hope that they will come to a greater appreciation of our symbols [such as the flag] and their importance in further strengthening our collective sense of pride and belonging."

The contest is open to young people 18 or under, with only one entry per person allowed. The posters should be 38 cm x 50 cm (15" x 20"), using crayons, paint, pastels or pencils. No other materials (cotton balls, wool, tinsel, etc.) may be attached to the picture.

The entrant's name, address, telephone number and age should appear on the back of the poster and a short explanatory note on the poster's image or theme should be included. The entrant should also indicate which official language he or she wishes to be used for correspondence purposes. If the entrant wants to have his or her poster returned, a stamped, self-addressed envelope of the appropriate size must be included.

Entries must be postmarked by midnight, Dec. 1, 1989.

You've heard about ChristianWeek, now you can sample it!

Christian Week

We would be happy to let you try five or six free copies of **ChristianWeek** so that you might get an idea what this national evangelical newspaper is all about.

All you have to do is write for a free trial subscription. If you decide to subscribe later on, the cost will be a modest $23 for a year, 24 issues in all.

ChristianWeek is a newspaper of news and comment — information, valuable opinion, and inspiration — that provides a window on Christian faith and life in Canada that you are unlikely to get anywhere else.

Send me a trial subscription of **ChristianWeek**

Name _____

Address _____

_____ Code _____

Mail to: **ChristianWeek**
Box 725, Winnipeg, MB
R3C 2K3

Netherlands Bazaar needs names of needy

Ge Spaans

UNIONVILLE, Ont. — The Committee "Netherlands Bazaar" express their deepest thanks to all the contributors and supporters of the 1989 Netherlands Bazaar. They were able to raise no less than $80,000!

During November names for the Christmas food parcels are gathered. If you know of anyone who is in severe need, please advise one of the persons below no later than November 28, in order that these families may receive a Christmas food parcel. Ge Spaans: 477-1243, Wil Meulmeester: 221-5885, Bets Speelman: 742-1172, Janny Thomas: 223-5026.

ENJOY

A Holiday Tradition

VOORTMAN'S ALMOND PASTRY RING

W&H VOORTMAN LTD • TRADITIONAL FAMILY BAKING QUALITY GUARANTEED •

DELICIOUSLY FILLED
WITH 100% PURE
ALMOND PASTE

in the same quality you've enjoyed for years

Voortman

AVAILABLE NOW AT THESE FINE STORES

ONTARIO

NORTHERN ONTARIO

Alliston	IGA
Barrie	Continental Specialties
Bradford	Mendendorp's
Lindsay	Buwalda's Enterprises
New Market	Variation Store
Owen Sound	Mrs. J. Haak 376-2486
Peterborough	Peterboro Deli
Springdale	Alex Grocery

WESTERN ONTARIO

Aylmer	Christena's Delicatessen
Clinton	The Dutch Store
Drayton	Hesselink's
Essex	Schenk's Deli
Essex	Shinkle's Meat Market
Kitchener	Kitchener Waterloo Dutch Shop
London	Mike's Meat Market
London	DeWaal Imports
Norwich	Norwich Delicatessen
Shedden	Palmer's Red & White
Sarnia	Pop Shop
Sarnia	The Dutch Shoppe
Stratford	Stratford Packers Delicatessen
St. Thomas	Van Ryn's Gift Shop
Woodstock	Mike's Delicatessen

CENTRAL ONTARIO

Acton	Holland Shop
Ancaster	Dutch Toko
Brampton	Moike Min-A-Mart (Holland Christmas Homes)
Brampton	Dick's Food
Brantford	The Dutch Shop
Burlington	Ed's Deli
Burlington	Dutch Shop
Cayuga	IGA
Cayuga	Hogeterp Meat
Cayuga	Andy's Meat
Dundas	Link's Deli
Dunnville	Werger
Fenwick	Avondale #74
Fenwick	Ridderkhoff
Grimsby	Dutch Shop
Guelph	Dutch Toko
Guelph	Taste of Europe
Hagersville	IGA
Hamilton	Dutch Toko
Milton	Dutch Store
Mississauga	The Dutch Mill
Mississauga	DeWit Quality Meat & Deli
Niagara Falls	Stamford Delicatessen
Oakville	Old Country Deli
Port Colborne	Westside Deli
Richmond Hill	Niemeyer's Deli
Richmond Hill	Edit Deli
Scarborough	Klein-Horsman Delicatessen
Sheffield	Brown Barrel Deli & Gifts
Smithville	IGA
Smithville	Foodland
St. Catharines	Ramakers Dutch Imports Inc.
St. Catharines	Stamford Delicatessen
Stoney Creek	Delca
Stouville	Stouville Deli
Toronto	Simon De Groot Meat & Deli
Toronto	Holland Store
Vineland	IGA
Virgil	M.B. Foods Ltd.
Welland	John's Deli

EASTERN ONTARIO

Belleville	Mrs. De Korte
Bowmanville	Dykstra's Deli
Brighton	Brighton Deli
Brockville	Boers Delicatessen
Cobourg	Cobourg Meat Market
Keene	Keen General Store
Kingston	Heidi's Deli
Kingston	Golden Rooster Deli
Manotick	Holland Shop
Ottawa	Dutch Groceries Importers
Renfrew	Wooden Shoe
Trenton	Trenton Spec Deli
Whitby	East End Meat
Whitby	South Mill
Whitby	Whitby Bakery

NOVA SCOTIA

New Minas	Dutch Canadian Shop
St. Peters	Co-op
Sydney	Bunsmaster
Truro	Ryan's IGA

NEW BRUNSWICK

Fredericton	Holland Food Imports

P.E.I.

Charlottetown	Tony's Deli

MANITOBA

Winnipeg	Dutch Meat Market
Winnipeg	Bake Oven

ALBERTA

Calgary	Dutch Cash & Carry
Edmonton	National Meats Delicatessen
Lethbridge	Wooden Shoe
Olds	Coop
Picture Butte	Chinook Foods
Pincher Creek	Coop
Rocky Mountain House	Dutch Import

BRITISH COLUMBIA

Abbotsford	Deli Hut
Abbotsford	Funk's Shop Easy
Abbotsford	Karl's Meat
Abbotsford	Valley Maid Bakery
Aldergrove	Stoelting's Deli
Chilliwack	Anita's Deli
Chilliwack	Ed's Deli
Maple Ridge	Maple Ridge Butcher
New Westminster	Supervalu
Powell River	Don Logan's Village Meats
Richmond	Dieter's Deli
Tsawwassen	Hollandia Deli
White Rock	Peter's Deli

Classified

Classified rates

Births $30.00
Marriages & Engagements . $35.00
Anniversaries $40.00
2-column anniversaries $80.00
Obituaries $40.00
Notes of thanks $30.00
Birthdays $30.00
All other one-column classified advertisements: $12.50 per column inch. NOTE: Minimum fee is $20.00. Letter under file number, $30.00 extra. Photos: $20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)
Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.

OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
The $40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of $12.50 per column inch.

NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1.
Phone: (416) 682-8311
FAX: (416) 682-8313

Thanks

VAN DOP:
We thank everyone who has made our 50th anniversary a day to remember with joy and thankfulness. Thanks for the many cards and flowers. May the Lord be with you all as he has been with us.
Maarten and Francina van Dop-Nieuwenhuizen
10160, Railway Ave., Richmond, BC V7E 2B8

Birthday

DYKSTRA:
Congratulations Mom, Grandma and Great-grandma.

Mrs. PAT DYKSTRA

celebrated her 80th birthday on Oct. 30, 1989. Her children, 27 grandchildren and 21 great-grandchildren give thanks and praise to our heavenly Father for her love and support.
Home address: Legion Villa, Apt. 209, 161 Mill St., Smithville, ON L0R 2A0.

For Rent

For rent in beautiful Dundas, approx. 2 miles from McMaster University/Hospital, a bed-sitting room, kitchen and bathroom at $400 per month. Call (416) 628-2145 after 6 p.m. or (416) 689-8062 anytime.

One-bedroom mobile home in adult park in Winterhaven, Florida, across the lake from Cypress Gardens. Available Nov. 1 - Dec. 22, 1989, Jan 2 - 31, and Mar. 15 - Apr. 15, 1990. Rates $500 per month or $150 per week. Pre-Christmas rate $400 per month. Phone (705) 526-3395.

Marriage

STOFFELSEN-REED:
Having discovered the joy and a greater self in a relationship with one another, and knowing the presence of God in our lives, we,

ELEANOR STOFFELSEN
and
PAUL REED

declare our intention to enter into the covenant of marriage. We will solemnize this union in Red Lake United Church at 10 a.m., the hour of morning worship, on December 31, 1989. We ask that you give thanks to God for the blessings that are ours and that your prayers be with us as we exchange our vows.
Future address: Box 53, 54 Dickenson Rd., Balmertown, ON P0V 1C0.

Anniversaries

1964 November 25 1989
Thanks be to God for the 25th wedding anniversary of our parents

GORDON and HILLIE ELLENS
(nee De Vries/Deelstra)

Children and grandchildren:
John & Ann (Deelstra) Graansma — Strathroy, Ont.
Heather, Michelle
Audrey (Deelstra) Cann — Strathroy, Ont.
Ryan, Michael
Gary & Jean (Deelstra) Shahinian — Point Edward, Ont.
Ted Deelstra — Mississauga, Ont.
Jim & Tina Deelstra — London, Ont.
Nathan, Nicholas
Friends are invited to an open house on Saturday, Nov. 25, 1989, from 2-4 p.m. at the First Chr. Ref. Church fellowship hall, Murphy Rd. and Exmouth St., Sarnia, Ont. Best wishes only!
Home address: 1466 Exmouth St., Sarnia, ON N7S 3X9.

Zwaagwesteinde · Chatham
The Netherlands Ontario
1949 December 6 1989
"Zacchaeus, make haste and come down; for I must stay at your house today." (Luke 19:5b)

JOHN and ANN POSTMA
(nee Zylstra)

Happy 40th anniversary Dad and Mom, Grandpa and Grandma. We wish you God's blessing and many more years of happiness together.
Love from:
Ted & Marg Postma — Chatham, Ont.
Derek, Anne, Cortney
Pete & Helen Postma — Corona, Calif.
Stacie, Kevin, Amanda, Katie
Gary & Gayla Postma — Rexdale, Ont.
Michael, Danny, Steven
William & Becky Postma — Ottawa, Ont.
Anita & Todd Kleinwolterink — Sioux Center, Iowa.
Home address: 239 Tweedsmuir Avenue West, Chatham, Ont.

1954 1989
On Nov. 6, 1989, we celebrated with our parents

SYBREN and MAAIKE VENEMA
(nee Toering)

their 35th wedding anniversary. Mom and Dad, we thank you for your unfailing love and support. We are grateful that God has given you these 35 years together and we pray that He will bless you with many more.
With love from all of us:
Rijk & Baukje — the Neth.
Chantel — England
Rijk — England
Alyson — the Neth.
Liesje & Dave — Rexdale, Ont.
Arian, Shaun, Jeffry, Kyle
Yolanda — Ancaster, Ont.
Allan & Tina — Waterloo, Ont.

Anniversaries

Congratulations to Wicher and Janna Burgler (nee Spanninga) on their 50th wedding anniversary.

1939 December 6 1989
With thanksgiving to God we announce the 50th wedding anniversary of our parents, grandparents and great-grandparents

WICHER and JANNA BURGLER
(nee Spanninga)

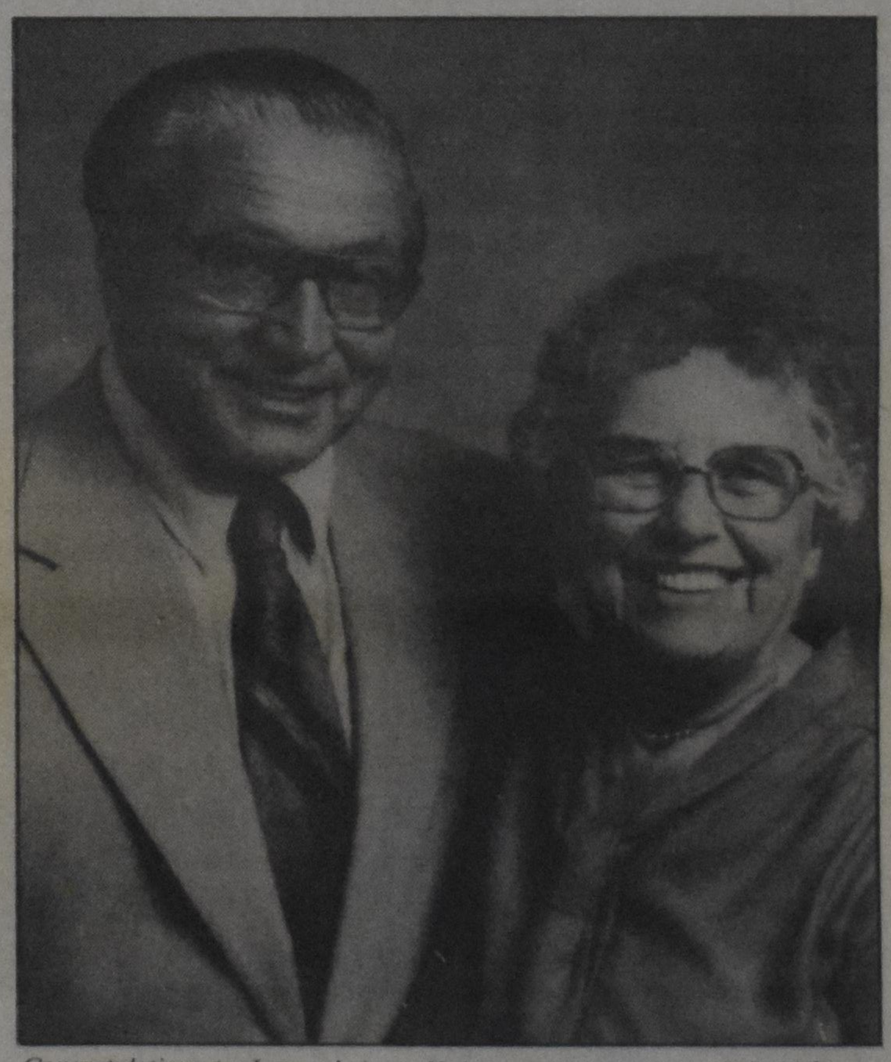
We pray that the Lord may continue to keep you both in his loving care and give you strength for each new day as he has done in the past.
With love from your children:
Hammie & Klaas Holman — Melbourne, Ont.
Casey & Kathy Burgler — Bramalea, Ont.
Tina & Klaas Donkersgoed — Moorefield, Ont.
Willy Burgler — Saskatoon, Sask.
Henk & Linda Burgler — Alliston, Ont.
Rita & John Donkersgoed — Moorefield, Ont.
Charles & Joan Burgler — Cookstown, Ont.
Harry & Lori Burgler — Stayner, Ont.
Cathy & Jake Raben — Wallenstein, Ont.
Helen & Delio Aguiar — Listowel, Ont.
Tony & Angie Burgler — Tottenham, Ont.
and grandchildren and great-grandchildren.
Due to Dad being in Freeport Hospital, 3570 King St. E., Kitchener, Ont., Union Terrace, Room 306, we hope, the Lord willing, to celebrate this occasion with a small family gathering at the hospital.
Mom's address is: R.R. 3, Moorefield, ON N0G 2K0. Phone (519) 291-5629.

1954 November 20 1989
Thanks be to God who blessed our dear parents

NICK and FRAN DYKSTRA
(nee Burmania)

with 35 years of marriage.
We are thankful to our heavenly Father for the years they shared together and with us, and we pray that He will continue to keep them in his care.
All our love:
Alice & John Rekman — Sarnia
Andrea, Janelle, Mark
Chuck & Joanna Dykstra — Brampton
Lisa
Rick & Yvonne Dykstra — St. Catharines
Joel
Home address: R.R.#2, Avonlough Rd., Belleville, ON K8N 4Z2.

Anniversaries



Congratulations to Jan and Anne Hulst (nee Marissen) on their 50th wedding anniversary.

Sexbierum Edmonton
1939 December 9 1989
It is with praise and thanksgiving to our heavenly Father that we announce the 50th wedding anniversary of our parents, grandparents and great-grandparents

ABRAHAM and ANN VAN DER ZEE
(nee Alberda)

Thank you for your Christian love and care. We pray that God will continue to bless and keep you.
Congratulations and love from:
Dick & Corry Vander Zee
Lara, Derek, Jodi, Louis, Brian
Anne & Lloyd Vaartstra
Cal, Phil, Jay
Pat & Paul Mason
Robert, James
Jim Vander Zee
Richard, Diane, Sheri
George & Brenda Vander Zee
Brandy, Angela, Pamela, Jordan
Ed Vander Zee
Chelsea
Brian & Bev Vaartstra
Matthew
Len & Catherine Vaartstra
Steven
You are invited to an open house at the East Edmonton Christian School Gym on Saturday, Dec. 9, from 8-10 p.m.
Home address: 3641-117 Ave., Edmonton, AB T5W 0X9.

Anniversaries

On November 20, 1959, in Acton, Ontario,

JAN (John) LOOYENGA
and
ALEIDA HENDRIKA (Ali) VAN ARRAGON

were married.
Thirty years have since passed, giving us much to be thankful for. May God continue to bless you both in years to come.
Wedding text: "Don't worry about anything; instead pray about everything; tell God your need and don't forget to thank him for his answers." (Phil. 4:6)
With love and congratulations from your children and grandchildren:
Rick — Acton, Ont.
Harry & Rhonda — Guelph, Ont.
Travis, Sara, Christopher
Sid & Hilda — Mississauga, Ont.
Rosemary — Orillia, Ont.
Gerald — at home
Home address: R.R. 4, Acton, ON L7J 2M1.

Borger Aylmer
The Netherlands Ontario
1939 December 4 1989
With thanksgiving to God, we are happy to announce the 50th wedding anniversary of our parents and grandparents

JAN and ANNE HULST
(nee Marissen)

May God continue to bless and care for you in the years ahead.
Melvin & Kiny Van Lingen — Clinton, Ont.
Chris — Chatham, Ont.
Jeff & Nancy — Sioux Center, Iowa
Michael — Waterloo, Ont.
Richard — Ancaster, Ont.
Miny Hulst — Amsterdam, the Neth.
Deanne, Jerry
Rudy & Dini Hulst — Burlington, Ont.
Melinda, Patrick
Anne De Kraker — Tillsonburg, Ont.
Peter, Carey, Shannon
Arnold & Yvonne Hulst — Markham, Ont.
Amanda, Samantha
We hope to celebrate this occasion with an open house on Monday, Dec. 4, 1989, from 3-9 p.m. at 5 Centennial Ave., Aylmer, Ont. Best wishes only!
Home address: 5 Centennial Ave., Aylmer, ON N5H 2X1.

Classified

Obituaries

Gone to be with her Lord and Saviour on Oct. 7, 1989,

Mrs. ANNA VANDER WERFF

of Clark Rd., London, in her 90th year.
Wife of the late Pieter Vander Werff (1980)
Dear mother of:
Mrs. Martin (Tina) Van der Wal — Australia
Haike & Mats Vander Werff — the Neth.
Tjeerd & Diny Vander Werff — Port Rowan
Mrs. Sjerp Ysselstein (Margaret) — Woodstock
Harry & Gerald Vander Werff — London
Mrs. John (Irene) Sloetjes — Wallacetown
Mrs. Walter (Francis) Lunick — London
Lawrence & Mary Vander Werff — Thamesgrove
Engbert & Darlene Vander Werff — London
She was also survived by 32 grandchildren and 35 great-grandchildren.
The funeral service was conducted by Rev. Philip Stel in Bethel Chr. Ref. Church on Tuesday, Oct. 10, 1989.

On Oct. 27, 1989, the Lord took suddenly unto himself

LEENDERT (Leo) BERGHOUT

in his 69th year.
Beloved husband of Maria Berghout (nee van der Steen)
Dear father of:
Leo Berghout Jr. — at home
Corry Haig — Ottawa
Cornell & Tammy Berghout — Wilton
Vera Way — Wilton
Betty Berghout — at home
Marlene & Yves Tessier — Chicoutimi, Que.
also survived by seven grandchildren.
Predeceased by son Jack, 1983.
Survived by two brothers and four sisters in the Netherlands.
Funeral services were held on Monday, Oct. 30, 1989, at First Chr. Ref. Church, Kingston, Ont. Rev. C.D. Tuyl officiated.
Correspondence address: R.R. 2 Odessa, ON K0H 2H0.

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." (John 3:16)
On Oct. 11, 1989, the Lord called home our dear mother and oma,

JANNA VAN ANKUM

in her 77th year.
And for us unexpectedly, on Oct. 12, 1989, He also called to himself, our dear father and opa,

AREND VAN ANKUM

in his 79th year.
Loving parents of:
John & Sonja Van Ankum — Rimbey, Alta.
George & Alice Van Ankum — Arthur, Ont.
Hilbert & Janneke Van Ankum — Listowel, Ont.
Allan & Jean Van Ankum — Alma, Ont.
Arnold & Jayne Van Ankum — Alma, Ont.
Jake & Jean Van Ankum — Kitchener, Ont.
Dear opa and oma of 15 grandchildren.
Funeral service was held on Oct. 14, 1989, at Drayton Reformed Church. Pastor Dirk Kramer officiated.
Correspondence address: Arnold Van Ankum, R.R. 1., Alma, ON N0B 1A0.

Real Estate

MODERN DAIRY SETUP, 231 acres. Extra large barn will handle 150 head. Tie stalls for 59 cows and heifers. Pipeline milker. Stable cleaner, liquid manure. Belt feeder. Three silos with unloaders. Four bedroom brick home. Metal implement shed 36' x 54'. Only asking $299,900. Farmer wishes quick sale as he has other interests. Contact Albert Carson at **P.H. Hiller Realty Ltd., Listowel, Ont. (519) 273-1650.**

Personal

Single Christian lady in Ontario would like to correspond with Christian gentleman, 28+. Reply to file #2529, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Single female, 23, seeking male, 25-30 with same morals and ideas for friendship and possible serious relationship. Reply with photo to File #2530, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

Real Estate

ADA REALTY LTD.
6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Teachers

AGASSIZ, B.C.: Agassiz Christian School requires a **primary** teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home).

CAMBRIDGE, Ont.: Cambridge Christian School requires a full or part-time teacher immediately for a **Grade 7** class. Direct inquiries to: Mr. Peter Van Dyken, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3. (519) 623-2261 (school), (519) 623-1409 (home).

TABER, Alta.: Taber Christian School, operated by the Society for Christian Education in Southern Alberta, will need a **Grade 1** teacher beginning in January 1990. Interested applicants should contact: Henry Ronda, Principal, Box 2256, Taber, AB T0K 2G0. Tel. (403) 223-4550.

For Rent

Furnished one-bedroom basement apartment located in the north end, St. Catharines; utilities included, $375 per month. Call (416) 937-0235.

Help Wanted

CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to:

Mutual Support Systems
R.R.#1, Perry Rd.,
Wellandport, ON
L0R 2J0
(416) 899-2311

Light greenhouse help wanted. Full-time position. Call Neil Van Geest at (416) 945-2681.

The World Home Bible League

needs immediately

a Receptionist/Order Desk

— Good telephone manners
Good typing skills
Some computer knowledge helpful

Please reply to:
Mr. John Schuurman
World Home Bible League
Box 524, Stn. A, Weston, ON M9N 3N3
(416) 741-2140

For Sale

Excellent business opportunity

Established Burlington-based landscaping corporation with a steady base of clientele, looking for person or persons interested in purchasing entire company and assets.

Reasonable terms available. Serious inquiries only. For further information write to or call:

Henry Nieuwenhuis
1171 Stanley Dr., Burlington, ON L7P 2K6
Tel. (416) 336-3655

Teachers

London District Christian Secondary School

We require two teachers to fill maternity leaves beginning **Jan. 8, 1990.** One is required for a **Mathematics** position and the other is required for a combination **French/English** position. There is a good possibility that both positions would become permanent during the second semester. Please send your letter of application, resume, and a personal statement of your faith commitment to:

Mr. H. Kooy, Principal
c/o London District Chr. Sec. School
24 Braesyde Ave., London, ON N5W 1V3
Phone (519) 455-4360

Kindergarten teacher wanted

Calvin Christian School in Drayton, Ont., has an opening for a Kindergarten teacher from December 4, 1989, to June 29, 1990. The position has become available due to a maternity leave. Please send letter of application and resume to:

Mr. A.J. Vanderstoel, Principal
Calvin Christian School
Box 141, 35 High St., Drayton, ON N0G 1P0
Tel.: (519) 638-2935 (school)
(519) 638-3606 (home)

Help Wanted

Dordt College

Chemistry Faculty Opening

Tenure track for fall 1990. May be a physical, inorganic or analytical chemist but should be willing to teach physical chemistry, in addition to other chemistry courses.

PhD required. Experience preferred.

Qualified individuals who are committed to a biblical, Reformed theology and educational perspective are invited to send resume, academic credentials, and references to:

Dr. Douglas Ribbens
Vice Pres. for Academic Affairs
Dordt College
Sioux Center, IA 51250

Dordt College is an equal opportunity employer.

POSITION AVAILABLE

Established commercial printer seeks person experienced in all aspects of printing trade. Position involves paste-up, stripping, camera work and bindery. Working knowledge of equipment and several years experience a must. Good benefits package and immediate start offered. Send resume and references to:

Guardian Press
P.O. Box 7257, Ancaster, ON L9G 3N6
(416) 648-8720

Needed: Retired Pastor

The First Christian Reformed Church of Chatham, Ont., is searching for a retired pastor to do part-time pastoral ministry to its senior members, approx. 18-20 hours per week. If interested, please contact:

Mrs. Agnes Huls, 7 Brown Cres.,
Chatham, ON N7M 5E5
Tel. (519) 352-7217 or
Mr. W. Leistra, (519) 354-6114
(members of the Search Committee)

Events/Classified

YOU'VE HEARD ABOUT IT! SOME HAVE READ IT!

NOW *YOU* CAN READ IT!

HERE'S WHAT READERS HAVE SAID ABOUT HENDRIK HART'S

Setting our sights by the

MORNING STAR

"Displays a profound integrity and a deep love for the Scriptures. That the incarnation is continued... is a central biblical insight that the modern church has clearly lost." **Brian Walsh,** *co-author of IVP's* The Transforming Vision, *Senior Member in Worldview Studies, ICS*

"Morning Star will turn out to be very valuable. It speaks the language of the reader... with accents on directives rather than fixed rules, and on infallibility as essentially reliability." **C.A. van Peursen,** *professor emeritus, University of Leiden*

"Read it with great delight, and with thorough-going agreement. The approach is eminently correct. It is cogent, lucid, sometimes even eloquent; will be a blessing to many... very much on The Way." **Nicholas Wolterstorff,** *professor of philosophy, Free University of Amsterdam, Yale Divinity School*

SAVE $1.50! Order *before* November 30 & we'll pay for postage & handling

MORNING STAR is a book for thoughtful Christians willing to face the challenge of contemporary issues in society. 230 PP, PAPER BACK, ILLUSTRATED / $13.95

❑ YES, please send me____copies of MORNING STAR @ $13.95 ea. (Please add $1.50 ea. for mailing and handling, unless you order befor Nov. 30, 1989)

NAME _____

ADDRESS _____

PROVINCE _____ POSTAL CODE _____

Make cheques payable to Morning Star Press
Mail coupon to: **Morning Star Press**
1 Massey Square, Suite 1910
Toronto, Ontario M4C 5L4

CC/11/17

Calendar of Events

Nov. 18	Organ concert by Thomas Fitches at 8 p.m., Maranatha CRC, **Bowmanville,** Ont. Tickets $5 at the door.
Nov. 18	Giant bazaar and auction of John Calvin Chr. School and Woodland Christian High starting 1:30 p.m., First CRC, **Guelph,** Ont.
Nov. 18	50th anniversary celebration of the Back to God Hour with Dr. Joel Nederhood. Massed choir and special music: at 7:30 p.m., Maranatha CRC, **Woodstock,** Ont.
Nov. 18	Bazaar at Calvin Memorial Chr. School, **St. Catharines,** Ont. Doors open at 10 a.m. Something for everyone!
Nov. 18	Ambassador's 20th anniversary concert in Maranatha CRC, **Cambridge,** Ont. at 8 p.m.
Nov. 18	"The Choraliers," Brampton & District Christian Male Chorus, in concert at 8 p.m. at Second CRC, **Brampton,** Ont.
Nov. 18	RCBPO Sarnia chapter breakfast meeting, at 8 a.m., Royal Oak Inn, **Sarnia,** Ont. Speaker: Ray Pennings.
Nov. 22	RCBPO Hamilton chapter breakfast meeting, at 7 a.m., Holiday Inn, **Burlington,** Ont. Speaker: George Glover of Teen Challenge.
Nov. 24	Meeting of self-help group for surviving spouses at 8 p.m., Maranatha CRC, **St. Catharines,** Ont.
Nov. 24-26	"Sounds of Christmas," presented by the Georgetown Choral Society. Featuring Puccini's "Messa Di Gloria." **Nov. 24:** 8 p.m., Second CRC, **Brampton,** Ont.; **Nov. 25 and 26:** 8 p.m., Knox Presb. Church, **Georgetown,** Ont. Tickets at the door.
Nov. 25	Shalom Manor's Tea and Craft Sale, from 2-4 p.m. at Shalom Manor, **Grimsby,** Ont.
Nov. 25	Back to God Hour 50th anniversary and celebration service with Dr. Joel Nederhood and Redeemer College Choir at 7:30 p.m., Covenant CRC, **St. Catharines,** Ont.
Nov. 26	City-wide hymn sing at 8 p.m., First CRC, **Sarnia,** Ont. Special music by "Sursum Corda Male Choir."
Nov. 28	RCBPO London chapter evening meeting. For info. call Russ Highfield at (519) 686-0193.
Dec. 1	"Sing Noel," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring Stuart Laughton, trumpeter, and the Redeemer College Choir. At 8 p.m., Redeemer College, **Ancaster,** Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.
Dec. 2	Choir and organ concert by Leendert Kooy's O.C.M.A., with organist Andre Knevel. At 8 p.m. St. Paul's Anglican Church, (Dundas and Wellington), **Woodstock,** Ont. For tickets call (519) 539-0855.
Dec. 2	Organ recital by John Wm. Vandertuin at St. James Anglican Church, **Brantford,** Ont.
Dec. 2	50th anniversary Jubilee service of the Back to God Hour at 7:30 p.m. in the CRC, **New Westminster,** B.C. Speaker: Dr. Joel Nederhood.
Dec. 2	"Adopt-A-Con" organizational and instructional meeting from 10 a.m. - 3 p.m. at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton,** Ont. Bring your own lunch.
Dec. 3 & 10	"Nederlandse Kerstzangdienst" at 7:30 p.m., Emmanuel Reformed Church, 170 Clarke St., **Woodstock,** Ont.

You are invited to the annual

Nederlandse Kerstzangdienst

Sunday, December 3 and 10, 1989, at 7:30 p.m.
Emmanuel Reformed Church
170 Clarke St., Woodstock, Ont.
(519) 537-6422
The choir is singing and refreshments will be served after the service.

Clip & Save:

Hollandse Diensten in de

Ancaster Christian Reformed Church

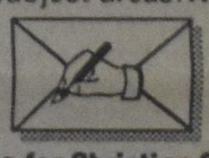
aanvang 3:00 n.m.

26 nov. — Ds. Henry De Moor
24 dec. — Ds. Jacob Kuntz (Kerstdienst)

Ancaster CRC, 70 Highway 53 East, Ancaster, Ontario

CORRESPONDENCE COURSES

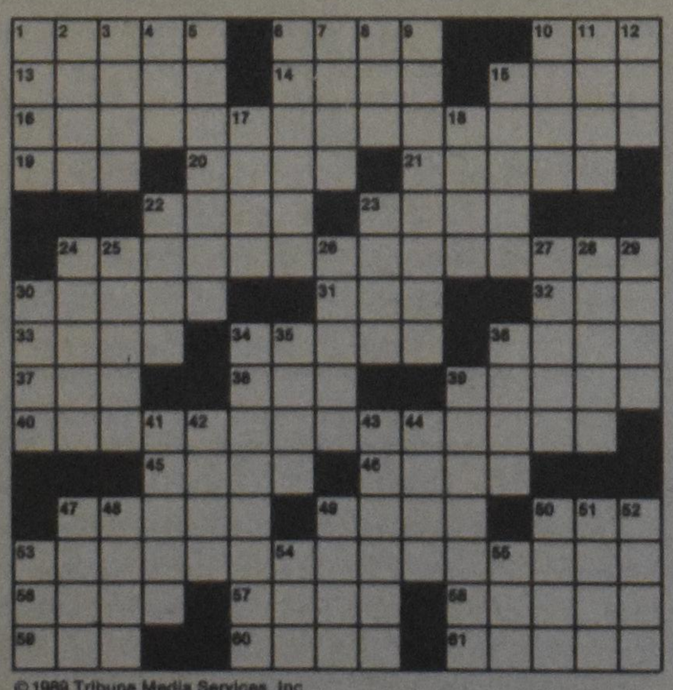
Benefit and grow with Christian perspective into seven subject areas. Write to:



Institute for Christian Studies
229 College Street, Suite 408
Toronto, Ontario M5T 1R4

Weekly puzzle

by Frank R. Jackson

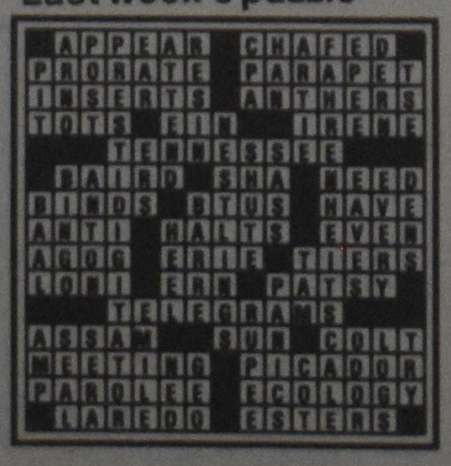


© 1989 Tribune Media Services, Inc. All Rights Reserved

ACROSS
1 Afr. native
6 Seek great heights
10 Nautical record
13 Tremendous expanse
14 Palm e.g.
15 Mesa kin
16 Slapstick trio
19 Pronoun
20 Viscount's superior
21 Stage part
22 Starch source
23 Islamic land
24 Hilarious pair
30 Expressed disapproval
31 Trieste three
32 Parseghian
33 Cooking fat
34 Evaluated
36 Construction aid
37 Baseball great
38 Ms MacGraw
39 Noted polio name
40 Classic comic
45 Suspend
46 Nor. king
47 Old-time weapon
49 Dobbin's food
50 Social gathering
53 Comedic family group
56 Action word
57 Roman poet
58 Tiny quantities
59 Thirst quencher
60 Patisserie items
61 Halt

DOWN
1 The pair
2 Yearn
3 —-do-well
4 Use a shuttle
5 Not listened to
6 Chemical compound
7 City on the Oka
8 Loser to DDE
9 Slowed
10 Symbol
11 Portent
12 Boastful talk
15 Doone or Luft
17 Fad
18 Colorful fish
22 Began a court action
23 About
24 Reluctant
25 Large vessel
26 Loft
27 Spiritual leader
28 Empty
29 Long story
30 Pressure group
34 Shower start
35 Shake —!
36 Moiety
39 Having muscle problems
41 Geometrical figure
42 Zhivago's love
43 Accumulates
44 Palo —
47 Lean-to
48 Existed
49 Acting award
50 Type of ray
51 Time periods
52 State of being
53 Govt. org.
54 16
55 Garden tool

Last week's puzzle



Church news

Christian Reformed Church

Classis meetings

Classis Hamilton will meet on Jan. 24, 1990 (9 a.m.) at the Jarvis CRC. Deadline for agenda materials is Dec. 6, 1989.

Richard Stienstra, Stated Clerk

Classis Quinte will meet on Jan. 16 (9:30 a.m.) at the Community CRC, Frankford, Ont. Deadline for agenda materials is Dec. 5, 1989. PLEASE NOTE DATE CHANGE.

Ed.W. Visser, Stated Clerk

New stated clerk

Classis Quinte: Rev. Ed W. Visser, 18 Fourth Ave., Trenton, ON K8V 5N3.

Canadian Reformed Churches

Declined

— to London, Ont., Rev. G. Nederveen of Brampton, Ont.
— to Fergus, Ont., and Winnipeg, Man., Rev. P.G. Feenstra of Guelph, Ont.
— to Providence, Edmonton and Lincoln, Ont., Rev. G.H. Visscher of Surrey, B.C.

Help Wanted | Help Wanted

Sonshine Centre

#5, 3707-15A Street S.W.
Calgary, Alberta T2T 4C4
243-2002

Sonshine Centre is looking for people to fill two full-time positions:

1) **Co-ordinator of Volunteers**

Duties: Recruitment, training and supervision of volunteers for Sonshine Centre programs.

Qualifications: preference for experience in similar field, good organization and people-related skills. Certification in Volunteer Management would be an asset.

2) **Director of Administration:**

Duties: Supervise day-to-day operation of the Centre, supervision of support staff, finances, office duties, liaison with funding agencies and Board of Directors.

Qualifications: Requires excellent administrative and communication skills. Candidate must be very organized, and show initiative. Some financial experience would be helpful.

Please submit resumes in confidence by **November 30** to address above.

DUE
DEC 06 1990

Books

Robert VanderVennen, book review editor

Justice for the oppressed

A challenge to walk towards justice with Filipino people

Critical Choices: A Journey with the Filipino People, by Dorothy Friesen. Grand Rapids, Mich.: William B. Eerdmans, 1988. Softcover, 284 pp., $16.85. Reviewed by Adrian A. Helleman, a former missionary to the Philippines and currently a doctoral student at the Toronto School of Theology.

The student uprising in China last summer elicited my prayers for another bloodless revolution similar to the one which I witnessed firsthand in the Philippines. On June 4 the world was shocked to discover that this was not to be. However, revolutions are not necessarily successful because little or no blood is shed.

The Aquino revolution in 1986 has also failed, according to Dorothy Friesen, who is a founder and director of Synapses, a Chicago-based organization that links domestic and international issues of justice, economics, and spirituality. She blames this failure on the inability of the Aquino administration to deal with such substantive issues as the dominance of the military, the absence of genuine land reform, and the continued economic dependency of the Philippines on foreign companies and governments.

This book, which is part travelogue, part personal odyssey and part economic and social analysis, is the result of the author's own journey with the Filipino people. She challenges the readers to join her; first, they must make a critical choice whether or not to do so, and then they must become worthy companions of the many courageous and creative people who are already walking on the road which leads towards justice.

Friesen's own journey began in August 1977 with her arrival in the Philippines. This coincides with my own arrival in that country. Her life in a *barrio* among the "urban poor" in the southern city of Davao prodded her to grapple with why so many Filipinos live in such impoverished communities. She points successively to the problem of land (90 per cent of the people own only 10 per cent of the land), the control exercised by foreign agribusiness, and the influence of foreign banks, corporations and governments.

Friesen also describes the role of Basic Christian Communities, the challenge posed to the Philippine church, both Catholic and Protestant, of "how to incarnate the gospel in a militarized and revolutionary situation," the failure of President Aquino's administration to achieve reconciliation and peace with justice, the links of the United States government to the Philippine dilemma, the threat of the American military bases in that country and the significance of the New People's Army.

Courage in adversity

Friesen marvels at the courage and persistence of ordinary Filipinos in the face of adversity. However, she emphasizes that not only Filipino but also Americans need to be liberated. These liberations are intimately connected and thus she pleads for a politics of empathy. She concludes with an example of her empathy: a memo to the United States administration regarding foreign policy in the Philippines.

It was exciting for me to read this book because I lived in the Philippines for about the same period of time, shared some similar experiences, and met some of the same people.

I wondered at first whether she could teach me something which I did not already know. But then I realized this book was not written for me, but for those who have little knowledge of the country. Friesen challenges her readers to choose whether or not to join the Filipino people on their journey. I admit that I also felt challenged. Having lived in North America again for a few years, I find it only too easy to lose my previous commitment. She has forced me to renew my choice.

But because of the news barrage from so many different countries, it is difficult, if not impossible, to empathize with the people of just one particular country. Friesen does not explain why anyone should embrace the Philippines — what is understandable for her and for me is not necessarily so for others who do not share these experiences.

This book is well-written by someone who is obviously committed to the cause of the Filipino people; however, this commitment also blinds her to the excesses of liberation theology. She is uncritical in her acceptance of the hermeneutic of this movement. As well, she deals too summarily with the internal contradiction between the violent struggle in which the New People's Army is engaged and the non-violence of her Mennonite roots.

Nor is the role of the Philippine church articulated with sufficient clarity. She pleads for empathy with Filipinos but pays too little attention to her fellow believers who want to remain with the traditional structures. These were the same Christians who prayed during the 1986 revolution, yet Friesen neglects to mention this significant fact.

Overall, I am very impressed with this book but I must add the warning that some readers may disagree with her conclusions. As someone who has also chosen to walk together with the Filipino people I commend her effort, but wonder whether a more scholarly approach might not have been more convincing. Our age has become inured to the journalistic style; this style is too superficial to contribute to an indepth treatment of the very complex issues facing countries such as the Philippines.

Frie... of G...

Wayne B...

Anguish

"The troubles of my heart have multiplied; free me from my anguish." **(Psalm 25:18)**

The world received it as a smash hit. The song topped the charts, and was crooned from the stages of a thousand North American dance halls. Everyone wanted to hear Ruth Lowe's new melody.

But in her Toronto home, the young widow could care less. A vibrant marriage to a handsome young pianist had been cut short by his death. Life was cruel and anguish etched the dark rooms of their home. Even the old piano they had played together seemed a taunting monster, and Ruth couldn't bring herself to touch it.

Family and friends tried to help, but Ruth was beyond comfort. In a moment of exasperated helplessness, her father threw up his hands and challenged her to *do something, anything!* "Take it out on the piano!" he shouted. Write a song! Pound the keys!

And when he left, Ruth Lowe hammered out the mournful dirge that all the world begged to sing with her: "I'll Never Smile Again!"

All sizes

"Afflictions sorted," wrote George Herbert, "anguish of all sizes, fine nets and stratagems to catch us in ...." George Eliot read the tragic story of a burdened man and called it "the chronicle of a solitary hidden anguish ...." It could have been the story of David in Psalm 25. One feels a heartbreak like that in Hemingway's tale, *Islands in the Stream*. An anguished father mourns the loss of his oldest son, killed in the war. There is no consolation. He won't eat. He can't sleep.

At one point he walks the beach for hours and hours, till a friend tries to steer him out of his depression. No, he says, "I have been out here all day thinking about him and wanting to have him with me always. I know I have to let him go. I have *got* to ..., but I cannot do it today!"

Tomorrow may be brighter, but not today, never today.

Faith in focus

In my childhood home there was a wall plaque unadorned except for three words: *Keep Looking Up*. For us as children, it was a comic command and we would stumble about with our eyes glued to the ceiling. But for those of us who have known the adult anguish of David there is no other hope or help. "To you, O Lord, I lift up my soul!" (vs. 1). "My eyes are ever on the Lord, for only he will release my feet from the snare!" (vs. 15). "... My hope is in you!" (vs. 21). *Keep Looking Up.*

Sir James Simpson, the Scottish physician who discovered the anesthetic properties of chloroform, freed his world from much pain. But his own heart was anguished by the death of a little daughter. When she was buried in a lonely Edinburgh cemetery, Simpson had a single word carved on the headstone: *NEVERTHELESS*. And in that small act of devotion, he placed his grief in the hands of God.

Keep Looking Up.

Large consolation

Bertrand Russell once said, "The only adequate way to endure large stresses is to find large consolation." David knew that. So did Paul, in the New Testament, when he wrote this stirring testimony: "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God." (II Corinthians 1:3-4)

Large consolation indeed. For in the anguish of life, "You alone are God my Saviour, and my hope is in you all day long!" (vs. 5).

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

ORDER YOUR COPY OR COPIES NOW!

Cost: Churches (10 or more) **$1.50 each plus postage**

Individuals **$2.00 each**

Churches will be invoiced. Send your order (and your payment for individual copies) to:

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd., St. Catharines, ON
L2W 1A1